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The Most Reverend Edmond F. Prendergast, D.D.

Archbishop of Philadelphia.

EDMOND F. PRENDERGAST

ARCHBISHOP OF PHILADELPHIA

VT SIM FIDELIS

BEING AN ACCOVNT OF HIS INSTALLATION AS ARCHBISHOP AND INVESTITVRE WITH THE SACRED PALLIVM: TO WHICH IS PREFIXED A BRIEF SKETCH OF HIS FIFTY THREE YEARS IN PHILADELPHIA AS STVDENT PRIEST, RECTOR, VICAR GENERAL, AVXILIARY BISHOP, ADMINISTRATOR OF THE ARCHDIOCESE

MAY 13 1969

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INTRODUCTION

THIS volume is designed to chronicle in permanent form the appointment, installation, and investiture with the Pallium of the Most Rev. Edmond Francis Prendergast, D. D., third Archbishop of Philadelphia.

As a souvenir of the memorable events recorded herein, the book will have the value of association for all who participated in or were witnesses of the time-hallowed ceremonials with which Mother Church honors the inauguration of her prelates. And, when the participants and spectators alike shall have passed away, this record of a glorious expression of faith may serve as a memento of the days and the men that were; may keep for both priests and people yet unborn the testimony of the eye-witnesses of a vanished time, a time of exceeding joy for the See of Philadelphia.

In May, 1911, our Most Reverend Archbishop was appointed; his enthronement took place in July. In January of this year (1912) the Sacred Pallium was conferred upon His Grace by Cardinal Gibbons. The orators of the clergy and laity rose to the occasion magnificently. If this book of remembrance had no other reason for being, its preservation of so many eloquently important utterances would be its all-sufficient excuse. Even when robbed of the magnetic influence of voice and personality, and reduced to the difficult test of cold type, the sermons and speeches, as the critical reader will perceive, are valuable chapters of contemporary world-history, all too valuable to remain obscure in the forgotten and yellowing files of the press.

The mist of the morning is little more ephemeral than the news of the day, as contained in our papers—our papers of wood-pulp, which, in a few months' time, are rusty with age, and which, within a few years, will crumble at a touch. So, in this era of flimsy material, it is all the more necessary to preserve enduring records of great events, to keep all that is worth keeping "in the casket of a book" worthily bound.

To the princes, prelates, priests, and laymen who glorified our new Archbishop's red-letter days with their friendly presence and their enthusiastic tributes of esteem we owe this duty, no less than we owe it to our own beloved Chief Shepherd—"May God enlarge his life with multitude of days!"

CHAPTER I

FIFTY-THREE YEARS IN PHILADELPHIA.

STUDENT, PRIEST, RECTOR, VICAR GENERAL, BISHOP, ARCHBISHOP.

THE central figure in the solemn religious ceremonies recorded in this volume, the Most Reverend Edmond Francis Prendergast, was born at Clonmel, Tipperary, in the year 1843. His Grace's branch of the Carew-Prendergast family has given many sons and daughters to the Church. One of his brothers, the Rev. Peter J. Prendergast, D. D., became Rector of the Church of the Epiphany, New York City. Another brother, Father Francis Prendergast, is stationed in Dungarvan, Waterford. Two of his sisters entered the religious life in Ireland; one of these is the Reverend Mother Mary Peter, of the Presentation Convent at Lismore. His father's brother, the Rev. James Prendergast, died in the ministry at the age of eighty-six, at Tallow. Two uncles, his mother's brothers, were the late Father Edmond Carew, of the Archdiocese of Cashel, and the late Father Francis Carew, pastor of St. Rose of Lima's Church, Carbondale, Pa.

In 1859 the young candidate for priesthood, at the invitation of Father Francis Carew, entered the Seminary at Eighteenth and Race streets, Philadelphia. He was ordained to the priesthood at the age of twenty-two and one-half years, on the 17th November, 1865, in the Cathedral of SS. Peter and Paul, by Bishop Wood.

Father Prendergast's first mission was at St. Paul's Church, Ninth and Christian streets. There he had labored only six months, when, on account of his health, he asked to be sent to a country parish, and was appointed to the small mission of Susquehanna Depot, Susquehanna County, as assistant to the venerable Father John Vincent O'Reilly. After some eighteen months he was appointed pastor of St. Mark's Church, Bristol. St. Mark's then comprised the present parishes of Newtown, Morrisville, Yardley, and Cornwells. For four years he remained pastor at Bristol, and then was appointed pastor of the Immaculate Conception Church, Allentown. On the death of Father John Kelly, pastor and founder of St. Malachy's Church, at Eleventh and Master streets, in February, 1874, Bishop Wood appointed Father Prendergast to the vacant rectorship, where he labored for thirty-seven years. On 4 November, 1886, he was appointed permanent rector of St. Malachy's. Ten years later he was made Vicar General of the Diocese.

In the year of Archbishop Ryan's Episcopal Silver Jubilee, his Vicar General was named Auxiliary Bishop of Philadelphia, with the title of Bishop of Scillio, 3 December, 1896. His consecration as Bishop took place on 24 February, 1897. For fifteen years the Bishop was kept constantly busy, ordaining priests, administering Confirmation, dedicating churches, chapels and schools, officiating at the reception of novices and at the solemn profession of numerous nuns in the Diocese. Besides his duties as Auxiliary he had countless other activities as Vicar General, Rector of St. Malachy's, Diocesan Consultor, and Irremovable Rector. At the same time he was an active member of the Diocesan School Board, the Board of Trustees of the Clerical Fund, the Diocesan Building Committee; he was the Spiritual Director of the Particular Council of the Society of St. Vincent de Paul and occupied the same position in regard to several of the parish societies of St. Malachy's.

Among the most burdensome of his duties not the least have been those devolving upon him as Chairman of the Diocesan Building Committee—the examination of plans, the consideration of cost, of the material to be used in the structures, and the like practical questions. Notable among the institutions may be mentioned the Catholic Protectory for Boys, the Archbishop Ryan Memorial Library attached to the Seminary, the new Catholic Home for Girls, and the Catholic Girls' High School.

For fifteen years the new Archbishop had borne the weight of this burden, when Patrick John Ryan, full of years and merits, great in his goodness, was called to his reward, 11 February, 1911. In his death the United States lost one of its foremost citizens, the Church in America one of its most influential and best churchmen, the City of Philadelphia one of its most respected citizens, and the See of Philadelphia its most beloved father, its second Archbishop. It is but true to say that no one felt his loss more than his own chosen Auxiliary Bishop. After the death of Archbishop Ryan, Bishop Prendergast became the Administrator of the Diocese.

Scarcely three months had the Bishop filled the office of Administrator when the news of his elevation to the Archbishopric was received from Rome. It was an added satisfaction and a source of congratulation among the priests that for the first time in the history of the Diocese one who was their own from his Seminary days should have been advanced to the archiepiscopal chair.

At the closing exercises of the colleges, academies, and parish schools, during June, 1911, the month after the Archbishop's appointment, grateful reference was made, in the salutatory addresses, to the high honor recently conferred on the Auxiliary Bishop. First among these comes His Grace's Alma Mater, the Seminary of St. Charles Borromeo, Overbrook, which cordially greeted its most distinguished son and new chief. The address of felicitation was delivered by the Rev. Joseph S. Kelly, and was in part as follows:

"The spirit of reverence made animate by our faith is in the hearts of the students of St. Charles' Seminary to-day, and mingles with the joy that marks this gathering, made memorable as it is by your presence, Most Reverend Archbishop. And if, profiting by the grateful assurance of your special regard and good will towards us, your sons, we on this occasion offer you our feeble tribute of fidelity, obedience and devotion, we fully understand you will recognize and appreciate the motives prompting us.

"Indeed, Most Reverend Father, there is no prompting needed in the hearts of your loyal students to impel that respectful obedience which characterizes the true sons of the Church. For we behold in you our spiritual father; in you we recognize our shepherd and our guide. Therefore, your Grace, we humbly beg this opportunity to assure you with all the faith and ardor of our souls that we will strive to the utmost to be true and devoted sons, while still in the Seminary and later when, in God's Providence, the day shall arrive for our promotion to Holy Orders, we prayerfully hope we shall prove ourselves less unworthy of the high vocation to which each student in the Seminary feels called by Almighty God.

"With these assurances we greet you, Most Reverend Father, and at the same time we beg leave to say how happy and thankful we are that God has given us a father whom we have known and loved for so many years. You will receive many tokens of esteem and love from devoted and affectionate hearts, but we venture to think there are none who rejoice with a keener and more personal joy than do your students to-day.

"A few months ago the death of Archbishop Ryan brought universal grief and sorrow. A kind father, a true friend was taken from those he loved. The sense of loss was universal; a nation mourned and paid homage to the memory of our great and holy Archbishop. In union with you, our hearts were bowed with sorrow, our souls filled with grief. And we knew that no one felt his loss more keenly, no heart was flooded with more intense sorrow than your own. Your Grace knew it was God's holy will—all accepted God's will—we bowed our heads in humble submission and prayed for the repose of his soul. With that prayer went forth another petition to the throne of heaven, asking the Holy Ghost to enlighten the Supreme Pontiff in the selection of a worthy successor to our late venerable Archbishop.

"Our prayers have been answered. May we be permitted to say that we thank God for the blessing He has conferred upon the archdiocese, upon the Seminary, upon each of its students. A feeling of gratitude wells up in our hearts, realizing how good God has been in giving us for our Archbishop one whom we have reverenced for these many years.

"It has been our happy privilege to have known your Grace during the past years as the constant associate, companion and friend of our late venerable father. Wherever we beheld His Grace we beheld, ever ready by his side, his faithful co-laborer. Most of us have known you as God's minister, who signed us with the sign of the cross in holy confirmation. Some of us have known you in the imposition of hands in sacred orders. All of us have known you in your many repeated visits to Overbrook, year after year, when you came to raise to the holy priesthood the young levites who have gone before us. Consequently, Most Reverend Archbishop, we are doubly blessed in your selection by the Holy See, and we praise and bless and thank our Father in heaven for His kindness in answering the prayers of the archdiocese.

"However, your Grace, on this occasion, it is not so much the formal address we would have you remember, but the thoughts, the impressions, the memories which move our hearts and awake our feelings of reverence and veneration. The spoken word cannot indicate all that is hidden, buried deep in our hearts to-day. But as true sons of a beloved and venerated father we offer you our prayers. We promise to remember you each day in our petitions to the Throne of

Mercy. We shall ask our Divine Lord to shower His choicest blessings upon your episcopate. We shall ask our Blessed Lady to obtain for you from her Divine Son the lights and graces necessary in the care and guidance of the many thousand souls of this vast archdiocese."

At the conclusion of the exercises Archbishop Prendergast made a brief address and gave the episcopal blessing. His Grace spoke in substance as follows:

"I will not attempt to express my feelings of appreciation and gratitude, but I assure you I am profoundly thankful to you for your kindly sentiments. Another year of your seminary life closes to-day, and brings you that much nearer to the fulfillment of your hopes of becoming ministers of Christ and dispensers of the mysteries of God. You have evidently profited by the opportunities afforded you for study. I congratulate those who have won medals—'palmam qui meruit ferat,'—but I am not unmindful of the fact that the student of lesser gifts who so employs his time as to make the best use of his talents is as worthy of praise as his more fortunate brothers in class. There is a great field in the missions of the diocese and work for all—the highest and the holiest. Your constant prayer should be that Almighty God will give you the grace to do your duty faithfully and well in whatever position you may be assigned.

"I am gratified to know that excellent discipline and admirable ecclesiastical spirit, unity and brotherly love exist in this great institution. These things are of as much importance as is efficiency in study. I believe, and I sincerely trust that you believe it, too, that the faculty and trustees of this institution have at heart your best interests, spiritual and physical. The addition to the Seminary which is now about completed is standing evidence of that, as it is also a memorial of the love of our late Archbishop for the seminarians, and will enshrine him in the memory of all the students of St. Charles' Seminary as long as the granite walls of the structure stand.

"You are the chosen sons of the diocese, and its priests and people love you. You are the heirs of all the glory of the diocese. Just as parents are anxious for children who are away from home and no longer under the loving eyes of father and mother, so all the people, the priests and the Archbishop will be solicitous for you during vacation. All wish you to have a happy, glorious time, and to miss no opportunity of gaining health and all the other blessings of a well-spent vacation. While you will not have to observe the rules which have governed you during the scholastic year, there are certain rules which you should observe, such as daily prayer and meditation, the hearing of Mass every day if possible, the reception of Holy Communion frequently. You have the honor of the diocese and of the Seminary in your keeping, and you must give edification to all, never forgetting that you are students of the Seminary and candidates for the priesthood. Show your love for the sanctuary by joining in the devotions of your parish whenever possible. Let us hope you will come back refreshed in body and in mind, ready to do your work, filled with the ecclesiastical spirit and the spirit of charity among yourselves, and the priests and people of the diocese will rejoice."

Here His Grace sat down, but immediately arose and said:

"Sometimes the best part of a letter is in the postscript. The time fixed for the students to come back is September 7th. Many honors have been showered upon the Archbishop, and among his privileges is that of extending the vacation, and he now makes the date of return September 15th."

That the students appreciated this was evident from the enthusiastic hand-clapping which greeted the announcement, no warmer, however, than that which met His Grace when he arose to speak.

It is fitting to give place here to a brief record of the commencement exercises of at least St. Malachy's School, in His Grace's long-accustomed home parish. The closing exercises were made "the children's farewell to their beloved Archbishop." The program voiced mingled sentiments of joy and sorrow—joy that their beloved pastor of many years has become chief shepherd of the diocese; sorrow that his elevation meant his removal from them. The program began with the chorus "Vivat! Vivat!" by the entire school, and was followed by an address by Miss Teresa Cavanaugh. Miss Marie Doyle recited "The Butterfly." The boys sang "Ecce Sacerdos." Philip Berry rendered the sextette from "Lucia." The little girls reviewed in a pleasing manner Archbishop Prendergast's thirty-seven years of labors in the parish and the senior girls sang "God Bless You."

Archbishop Prendergast addressed the children, thanking them for their pleasing entertainment and for their expressions of affection, and assuring them of a continued interest in their welfare.

The following touching address, in the familiar metre of *Hiawatha,* was presented by one of the children of St. Malachy's School to the beloved shepherd to whom they could no longer lay sole pastoral claim:

"Dear Archbishop, friend and Father,
We, your children, gather round you,
Gather here to-day to tell you
Of the joy and of the sorrow
In the hearts of all your children;
Joy at your appointment holy,
Joy that you have now been chosen
By St. Peter's great successor,
By the Holy Ghost in person,
As the Head of this Archdiocese:—

Sorrow, that we now must lose you,
Sorrow that you soon must leave us,
From St. Malachy's must sever.

"All our lives we loved to meet you
On the street or in the school-house,
Loved to have you walk amongst us,
Loved to open wide your gateway
As we saw your form approaching.

"Happy were our hearts at Christmas,
When you spoke to us so kindly;
Happy, too, at all our closings,
When our efforts you commended.

"At your voice, beloved Father,
Has the Holy Ghost descended
To live in these young hearts of ours.
We shall every day remember,
In our heartfelt prayers, our Father,
Asking of the Spirit Holy,
Asking through our Mother Blessed,
That our Lord may keep you ever,
Helping you in all your labors,
Guarding, guiding Our Archbishop."

CHAPTER II

INSTALLATION AS ARCHBISHOP.

THE SYBIL'S MYSTIC SYMBOLS.

The Most Reverend Edmond F. Prendergast, D.D., enthroned Archbishop of Philadelphia, 26 July, A. D. 1911.

Thus saith the Sybil to our cherished See:
"Of the great prelates in your annals old,
Three—Egan, Wood, and Ryan—are enroll'd,
Four letters in each name of dignity,
Which, with the Cardinal Virtues, may agree.
Again: In Conwell, Kenrick, Neumann, shine
Each, seven mystic letters which might be
Types of the Spirit's Seven Gifts divine!

"Can, then, no shepherd rule this blessed fold
Save one of letters either four or seven?"
Lo! Philadelphia's Angel writes in gold
The chosen names decreed by Rome and heaven!
'Round Seven Gifts the Cardinal Virtues twine—
Both Seven and Four in Prendergast combine.

ELEANOR C. DONNELLY.

PREPARATIONS for the installation of the new Archbishop began with the conference of the Diocesan Consultors, who decided to call a meeting of all the clergy, regular and diocesan. This, the largest assemblage of priests of the Philadelphia Archdiocese ever held in the Cathedral Chapel, met on Tuesday afternoon, 11 July. The meeting was called to order by the Right Rev. Monsignor James P. Turner, D. D. The Right Rev. Monsignor John J. McCort read the minutes of the meeting of the Diocesan Consultors.

The Rev. Daniel O'Connor, rector of St. Agatha's, was elected Chairman; the Rev. P. J. Daily, rector of the Annunciation, Treasurer, and the then Diocesan Secretary, the Rev. Charles F. Kavanagh, was elected Secretary.

At this meeting a motion was adopted to send a cablegram of thanks from the clergy of Philadelphia to the Holy Father. Following is the Latin text of the message which was sent to Pope Pius X, through His Eminence Cardinal Merry del Val, the Papal Secretary of State, by the Rev. Herman J. Heuser, D. D., of the faculty of the Seminary of St. Charles Borromeo:

"EMINENT. CARDINALI MERRY DEL VAL,

"Vaticano, Roma, Italia.

"Eminentiam Vestram rogant Sacerdotes Philadelphienses ut SSo. Patri communicare dignetur grates sensus per nuntium adjectum expressos.

"HEUSER, *deputatus.*"

"Clerus sæcularis et regularis Philadelphiensis consociatus ad id ut Antistitis majoris recens electi festa venturæ inaugurationis sollemnia rite celebraret, occasionem sibi datam magno cum gaudio captat sui ipsius populique fidelis gratos Summo Pontifici significandi animos ob nominationem Rmi Præsulis Edmundi Prendergast cujus sollicitudinem pastoralem Ecclesia Philadelphiensis per multos jam annos experta est.

"MICHAEL DONOVAN,
"PHILIPPUS MCDEVITT,
"CAROLUS KAVANAGH,
"CAROLUS LYONS, S. J.
"HERMANUS HEUSER."

TRANSLATION.

The clergy, secular and regular, of the Archdiocese of Philadelphia, assembled for the purpose of making suitable preparations for the installation of their Most Reverend Archbishop, take the opportunity of expressing, in their own name and that of the faithful entrusted to their care, their sentiments of profound gratitude to the Sovereign Pontiff for having appointed the Most Reverend Edmond Prendergast as their chief pastor, since he has endeared himself to all by his pastoral solicitude, fitting him to be their spiritual guide.

ANSWER.

To this message the Holy Father promptly sent the following reply through Cardinal Merry del Val, addressed to the Chairman of the Committee, the Rev. H. J. Heuser:

"Beatissimus Pater Filiolis:—Devotionis gratique animi obsequio gavisus a clero sæculari et regulari Philadelphiensi exhibito pro electione novi præsulis Prendergast gratias agit et omnibus Apostolicam Benedictionem, imprimisque Antistiti electo peramanter in Domino impertitur.

"CARD. MERRY DEL VAL.

"Rome, Italy."

TRANSLATION.

The Holy Father, rejoicing over the expression of devotion and gratitude manifested by the secular and regular clergy of Philadelphia on account of the election of the Most Rev. E. F. Prendergast as their new Archbishop, in return thanks his children and imparts to them, and foremost to the Archbishop, most lovingly in the Lord the Apostolic Benediction.

CARD. MERRY DEL VAL.

Details were in charge of sub-committees of the reverend clergy as follows: The Right Rev. Monsignor Turner, Chairman; the Rev. James F. Trainor, the Right Rev. Monsignor McCort, the Rev. J. J. Kaulakis, and the Rev. Fenton J. Fitzpatrick.

Entertainment Committee—The Very Rev. Dr. Henry T. Drumgoole, Chairman; the Rev. Samuel B. Spalding, the Rev. Charles W. Lyons, S. J.; the Rev. M. J. Crane, the Rev. James F. Trainor, and the Rev. Francis J. Clark.

Finance Committee—The Rev. P. J. Daily, Chairman; the Rev. M. J. Geraghty, D. D., O. S. A.; the Rev. Thomas F. Shannon, the Rev. Antonio Isoleri, and the Rev. George Hespelein, C. SS. R.

Cathedral Committee—The Rev. William J. Higgins, S. T. L., Chairman; the Rev. Gerald P. Coghlan, the Rev. J. F. Graham, the Very Rev. Peter Masson, the Rev. Joseph F. O'Keefe, the Rev. Matthew A. Hand, and the Rev. John F. McQuade.

Ceremonies Committee—The Right Rev. Mgr. John J. McCort, Chairman; the Revs. J. F. McQuade, F. J. Sheehan, and D. A. Corbett.

Committee on Address—The Rev. John J. Ward, Chairman; the Very Rev. P. McHale, C. M.; the Right Rev. Monsignor P. R. McDevitt, the Rev. Herman J. Heuser, D. D.; the Rev. Michael C. Donovan, the Rev. Hugh T. Henry, Litt D., and the Rev. Gabriel Kraus.

A meeting of the General Executive Committee was held in the Cathedral Chapel, Monday afternoon, 17 July, at four o'clock. A week later the following letter was sent out to all the rectors in the Diocese:

"July 21, 1911.

"Dear Rev. Father:

"The General Executive Committee requests the Rev. Pastors to announce to their congregations, at all the Masses on Sunday, July 23, the date of the Installation of Most Reverend Archbishop Prendergast, D. D., Wednesday morning, July 26, at ten o'clock.

"The Committee also requests that the church bells be rung at the time of the beginning of the Installation ceremonies.

"Daniel O'Connor,
"Chairman.

"Charles F. Kavanagh,
"Secretary."

The Papal Bulls were borne from Rome by the Right Rev. Monsignor Nevin F. Fisher, Rector of the Church of St. John the Evangelist, and the Most Rev. Edmond F. Prendergast, D. D., was solemnly enthroned as Archbishop of Philadelphia in the Cathedral of Saints Peter and Paul, in Logan Square, on the feast of Saint Ann, mother of the Blessed Virgin, 26 July, 1911.

The Cathedral was brilliantly illuminated. Over the main altar appeared an electrical sunburst above the Holy Name—JESUS—just over the tabernacle.

Cedars, palms, fernery, and trailing vines lent the aromatic fragrance and coolness of forest aisles to the interior of the Cathedral on that historic midsummer morning. Every leaf expressed its traditional significance—the symbolism of the vine, "Christ our life"; of the palm and cedar, triumph, and "the death of death." The very color, green, was emblematical of immortality; and its other symbolic meaning, "the gladness of the faithful," was most appropriate to the happy day of the enthronement.

Never had there been so joyful an inauguration of new rule, for never before had come to the archiepiscopal throne one so well known to the priests and the people of the city in which he had lived continuously for more than fifty years, seminarian, priest, vicar general, and bishop.

The vast congregation might be described in a sentence of Bishop Hoban's sermon, referring to the Church itself—"composed of the most varied elements, made up of men and women of divers nationalities and of various degrees of culture and education." Rich and poor, governor and governed, Catholic and non-Catholic, society leader and religieuse, professional man and laborer, young and old, white, black, and copper-colored, "all sorts and conditions of men" and women were assembled to welcome the Archbishop to his throne.

The occasion gave expression to civic as well as to ecclesiastical jubilation in the high honor conferred upon this eminently representative citizen of Philadelphia, this long-faithful shepherd of a great fold, this worthy scion of an ancient race. Among the many prominent non-Catholics present were the Honorable John E. Reyburn, Mayor of Philadelphia; Judge Robert von Moschzisker, Judge Mayer Sulzberger, Judge John L. Kinsey, Judge Charles Y. Audenried, and other officials of the city, beside leaders in society and in the professions.

It was the very height of the hot season, when all the larger town houses were closed, and when every one who could go had escaped from the heat and dust of the city to mountain or seashore retreat; yet to honor the beloved Archbishop of Philadelphia so many, even not of the fold, had returned for the day of Installation that, although admittance was by card, every seat was taken a full hour before the beginning of the solemn ceremonies, and all available standing room was occupied. Outside the Cathedral, Logan Square was crowded with thousands of men, women and children, who waited for hours to view the procession of prelates, priests, and seminarians.

The bells of all the churches of the city rang out at ten o'clock precisely to join in chorus the chiming joy-bells of the Cathedral as the procession, which had formed in the Cathedral Chapel, passed out into Logan Square and around the street to the main entrance of the Cathedral. A cross-bearer preceded the seminarians, who were followed by four hundred priests, by the Monsignori, the Bishops, the Archbishop, and the Apostolic Delegate.

At the threshold of the Cathedral it is the duty of the administrator of the Diocese symbolically to transfer the Cathedral to the new incumbent, but in this instance, as the Archbishop himself had been administrator, the transfer was made by one of the senior clergy, the Right Rev. Monsignor George Bornemann, rector of St. Paul's, Reading, Pa., who was ordained a few months before Father Edmond Francis Prendergast, long ago in the year 1865. Monsignor Bornemann recited the prescribed prayers and presented the Crucifix, which the Archbishop kissed as an act of faith. His Grace then sprinkled the holy water with an aspergill, and Monsignor Bornemann saluted the prelate with incense, the fragrance of which was wafted up through the aisles as the procession re-formed within the Cathedral and moved toward the Sanctuary, chanting the Te Deum. It was a solemn moment when the Most Rev. Archbishop for the first time ascended the throne to which his priests and his people had so enthusiastically welcomed him; and in that moment, without doubt, all were united as one in a fervent aspiration that it might be many, many years before the now trebly-sacred throne should again be vacant.

When the Most Rev. Archbishop had been enthroned, the Rev. John J. Ward, rector of the Church of the Sacred Heart, read the address of the clergy, as follows:

"Most Reverend Archbishop:

"By the unanimous voice of the priests of the Diocese, regular and secular, in meeting assembled in the Cathedral Chapel, on the afternoon of July 11, 1911, it was resolved to prepare and present to Your Grace a formal minute of felicitation on the occasion of your promotion to the Metropolitan See of Philadelphia, and to give some formal expression to the sentiments of joy and gratitude wherewith we are animated by reason of the fact that we are privileged by the grace of God and the favor of the Apostolic See to have Your Grace for our Chief Pastor, the Guide and Ruler of ourselves and the faithful intrusted to our care.

"The long years of your sacerdotal ministry, replete with richest garnering, the fruitage of zeal and labor for the glory of God and the salvation of souls; the high ideals of your pastoral administration and the realized holy hopes of the ordinary routine of your parochial life have been to the priesthood of this Diocese an inspiration and incentive for the highest expression of priestly zeal and activity.

"In the more complex and varied duties of diocesan administration your rare judgment and abiding wisdom, combined with loyal devotion, gave service priceless to a loved and venerated Chief; and your paternal interest and fatherly solicitude for the welfare of the clergy quickened into affectionate veneration the admiration and esteem which the integrity of your official virtues had begotten in us.

"With these sentiments toward Your Grace, and with this appreciation of your eminent fitness for the high office, we rejoice with unbounded joy that the Holy See, in the plenitude of its power, has placed you to rule over us; and, with sincerity and unanimity, the entire clergy of this great Archdiocese gladly and spontaneously offer Your Grace our heartfelt congratulations; and, while assuring you of the love and fealty of your devoted clergy, we pledge our faithful cooperation to help to lessen the manifold burdens which are laid upon you and to bring to a perfect consummation the Reign and Rule which have so auspiciously begun.

"May the Divine Providence which has so singularly blessed us preserve Your Grace in health and vigor for many years, and fill you with the abundance of every good and perfect gift.

"John J. McCort,
"Philip R. McDevitt,
"H. T. Drumgoole, LL. D.,
"Martin Geraghty, O. S. A.,
"Patrick J. McHale, C. M.,
"Peter Masson, V. F.,
"Charles Lyons, S. J.,
"Geo. Hespelein, C. S. S. R.,
"Christopher Plunkett, C.S.Sp.
"Bernard Dornhege,
"Jno. J. Ward,
"Herman J. Heuser,
"Michael Donovan,
"Anthony Isoleri,
"Hugh T. Henry, Litt. D.,
"Michael J. Crane,
"George Kraus,
"Jas. Timmins, Chairman.
"Joseph Kaulakis,
"F. J. Fitzpatrick,
"C. F. Kavanagh,
"John J. Wheeler,
"Joseph Corrigan, D. D.,
"James Duffy."

The following address of the laity was then read by Walter George Smith, Esq.:

Most Reverend Archbishop:

"With full hearts the laity of the archdiocese join their acclaim to that of the clergy on the solemn occasion of your enthronement. Our venerable and saintly Pope, with a prescience that manifests his wisdom and a love of souls that brings its reward in the reciprocal love of his faithful children, has chosen you to guide us, sustain us and comfort us in the manifold trials of our earthly pilgrimage, and we lay at your feet the assurance of our devotion and of our conviction that the office illustrated by your noble predecessors will suffer no diminution of its greatness while God spares you to fulfil its duties.

"We have mourned with you for the loss of the dear friend who for many years ruled us with a sway so benign that we almost forgot his great dignity as an Archbishop in our affection for him as our spiritual father. Full of years, at peace with God and man, he passed from time to eternity, sustained by the recollections of an unselfish life and the prayers of an entire community, revered as their shepherd and loved as their friend. You, Most Reverend Archbishop, stood at his bier and offered the prayers of the Church for the repose of his great soul. No one of his flock, whether clergy or laity, felt more deeply our common loss, and now, under God's Providence, you take the crozier he bore so long in your own strong hands and take the shepherd's place; and your flock looks up to you with trusting eyes.

"We shall not forget while life lasts the noble form, the voice of awful grandeur and of tender kindness, the character that marked the well-nigh perfect ideal of man and priest, joining the simplicity of a child with the wisdom of a sage; but we lay aside our mourning, for God has raised up a successor who unites in himself an equal simplicity of purpose and an equal devotion to his flock. We rejoice, 'for winter is now past, the rain is over and gone.' Another true servant of God will lead us 'till the day break and the shadows retire,' and we shall follow you in all loyal confidence as we did him who is gone to his reward.

"Most Reverend Archbishop, your whole manhood has been given to the service of God among the priests of Philadelphia. You were educated in our Seminary; you were ordained by our first Archbishop. From the date of your ordination until this moment your life's work has been among us, as curate, as consultor, as Vicar General, as Bishop. Step by step, through all degrees of responsibility and strengthened by every trial, you come now naturally as one who by common consent is pointed out as the most worthy to assume the highest office in the Church of Philadelphia. Your humility would shrink from eulogium. It would be unbecoming to pronounce it, though I know well no eloquence could frame expressions of admiration that would not find responsive echo in the minds and hearts of those who know you best. More than a million and a half of the Catholic citizens of Pennsylvania offer you their homage; for to-day not alone our own diocese, but all the dioceses of the State, are gathered in spirit under this Cathedral dome to express to you their happiness that you have been chosen their Archbishop and their purpose to join with you and under your leadership in the advancement of the cause of the Church. We promise to aid you in all works of charity, the care of the widow and the orphan, the prisoner and the indigent, the sick and the maimed. We promise, so far as our human limitations will permit, each in his own sphere, wide or narrow, to show in the conduct of our lives the faith that is in us. We promise to strive against the temptations of wealth as well as of poverty, against the vices that draw down individuals while they undermine the secular state. We promise to show a broad charity towards those who sincerely differ with us in religion, while they join, as far as their lights permit, in the elevation of human conduct. With God's aid we shall do what we can by precept and example to lift the cloud that centuries of false representations have thrown about the face of Catholic truth, that the world may learn that there is no other solution for its problems and no other comfort in its sorrow than that which the Church has offered, through storm and sunshine, in time of power and weakness from the day of Pentecost to this very hour.

"And from you, our spiritual father and friend, we shall receive with obedient minds, admonition and encouragement, sympathy and hope, to aid us in our effort to follow where you lead and share in an humbler way in the struggles of the militant Church. To you, dear Archbishop, we shall turn as of yore to the great, kind and wise men whom you and we remember as our shepherds, and we know we shall never fail of entrance to your heart.

"May God preserve your Grace for many years and grant that you may behold an ever-increasing fruition of your labors for His cause!"

The first address from the throne is always an impressive pronouncement. As His Grace rose to speak, all eyes were turned upon the splendidly towering figure, to which additional majesty was given by the mitre and the pontifical vestments. The Archbishop's soft, yet sonorous, voice, and the powerful simplicity of his language, made an indelible impression upon the hearts and minds of the vast assemblage.

The Archbishop's Address.

"Your Excellency, Right Reverend Bishops, Right Reverend Monsignori, Very Reverend and Reverend Fathers, and dearly beloved children of the laity:

"It is incumbent on me, first of all, to render sincerest thanks to Almighty God, since gratitude to Him is the surest means of securing Divine favor and the continued help of Divine grace, without which nothing lasting can be accomplished. For I am deeply sensible that in assuming the responsibilities of the great Archdiocese of Philadelphia it would be utter folly to rely solely on human prudence, foresight or ability, and not to look for wisdom and guidance to Him alone who grants all good gifts in fullest measure.

"In the second place, my thanks are due to the Holy Father, Pius X, who, after the procedure usual in the selection of an Archbishop, has seen fit to lay upon me the burden that was borne so long and with so much honor by the illustrious Archbishop who has gone before us. When our beloved Archbishop, full of years spent in the service of the Church, and full, too, of the merit that follows service well rendered, heard the call of the Divine Master and passed to his eternal reward, the Bishops of the province and the clergy and the laity of this archdiocese awaited patiently and calmly for the canonical appointment of his successor. And as soon as the Holy Father's decision was announced, all hastened to give their congratulations to the one upon whom the choice had fallen. To-day you are assembled to translate those congratulations into terms of obedience, to install him upon whom the burden has been placed into his high office, and thus to ratify, in the ancient and expressive ritual of the Church, the appointment which our Holy Father has made.

"This ceremony, therefore, is not only the public installation of an Archbishop in his cathedral; it has also another significance, for it typifies again the constant love and unswerving devotion that Bishops and priests and people have and have always had for the Roman Pontiff. By this rite to-day you give obedience to one who is all unworthy in himself and whose sole title to the dignity of Archbishop is 'the mercy of God and the favor of the Apostolic See.'

"I wish to-day to lay special emphasis on this lesson of loyalty to the Holy Father so easily read in the ceremony at which we assist. Never before, perhaps, in all the long and varied history of the Church, has the authority of the Roman Pontiff been so impugned as in these days, and never before have the love and the loyalty of the faithful for the head of the Church been more in evidence. Throughout almost the entire world doctrines destructive of religion and a morality subversive of society centered their attack upon the Church and upon its head, the Vicar of Christ. This age has seen the birth of Modernism, that synthesis of heresies; it has seen the individual set up as the only standard of belief and the sole measure of morality. It has seen a world-wide consensus of fundamental error ordered and systematized and launched against all religious authority. In a word, it has witnessed a concerted attempt to deprive the Vicar of Christ of every vestige of authority in the Church of God. And in the moment when this vast system, leveled against authoritative doctrine, hoped for success it was shorn of power and deprived of influence by a prompt condemnation which issued from him who holds the place of St. Peter. In his wonderful encyclical, *Pascendi,* he exposed to the world the conspiracy that threatened religion, to the utter confusion and dismay of its adherents.

"The lesson, therefore, that to-day's ceremony teaches is to reiterate our devotion and loyalty to the Vicar of Jesus Christ, the Watchman in Israel, the successor of the Prince of the Apostles.

"We are also to remember that, although this ceremony begins a new administration in this archdiocese, it is not, therefore, an inauguration of any new or untried policies. It will continue those laws and customs and traditions which had their origin under the wise government of our illustrious predecessors. Those laws and customs and traditions were approved because their value was demonstrated by experience, and, doubtless, they will be found of equal value to meet conditions as they arise in the future that is now so imminent.

"Relying, then, upon the mercy of Almighty God, encouraged by a clergy whose piety and efficiency are known to the world, and supported by a faithful laity whose good will and generosity are proverbial, we are not without hope that, united in heart and mind, we shall compass our measure of success. Surely, it is not presumption in one lawfully appointed, whatever be his own attainments, to hope for success when under Divine favor he is supported by a faithful laity and surrounded by a devoted and zealous clergy.

"Finally, beloved brethren of the clergy and laity, I wish to express my heartfelt gratitude for the many manifestations of good will which I have received from you since my appointment. I beseech you to continue to encourage and help me by your sympathy and prayers, that the spirit of union and brotherhood that now exists between priests and people may never be disturbed, that the harmony and good will between us and our non-Catholic fellow-citizens which signally blessed the administration of the loving, broad-minded prelate, Patrick John Ryan, may always live as a tribute to his revered memory.

"Thus we may do our part for the peace and welfare of the community at large, while zealously carrying on our work for the sanctification of souls, for the Christian education of our children, for the support of our charitable institutions—and all to the greater honor and glory of God."

At the conclusion of the Archbishop's address, all the priests of the archdiocese present advanced to him where he was seated on the throne and, kneeling, kissed his episcopal ring in token of acknowledgment of his ecclesiastical authority. During the ceremony the clergy sang the psalm, "Benedictus."

Solemn Pontifical Mass was then celebrated by the Right Rev. John E. Fitzmaurice, D. D., Bishop of Erie. The assistant priest was the Right Rev. Mgr. John J. McCort, rector of Our Mother of Sorrows'; the deacon, the Very Rev. Henry T. Drumgoole, LL. D., rector of the Seminary of St. Charles Borromeo; the sub-deacon, the Rev. Fenton J. Fitzpatrick, of St. Malachy's; masters of ceremonies, the Revs. Francis J. Sheehan and Denis A. Corbett.

The chaplains to the Most Rev. Diomede Falconio, D. D., Apostolic Delegate, who presided, were the Right Rev. Mgrs. James P. Turner, D. D., and Philip R. McDevitt. Archbishop Prendergast was attended at the throne by the Rev. Daniel O'Connor, rector of St. Agatha's, and the Rev. Samuel B. Spalding, of West Chester, as chaplains, and the Rev. Gerald P. Coghlan as assistant priest.

The minor offices were filled by seminarians, as follows: Assistant masters of ceremonies, the Rev. Joseph Kelly and Edward Gallagher; acolytes, Thomas F. McNally and Charles McCarron; archiepiscopal cross-bearer, the Rev. James Gibbons; thurifer, John Bonner; boat-bearer, Joseph Boyer; holy water-bearer, Philip Donahue; crozier-bearer, Joseph Everling; mitre-bearer for Archbishop Prendergast, Charles McGinley; mitre-bearer for the celebrant of the Mass, Anthony Flynn; book and candle-bearers for Archbishop Prendergast, Edward Stapleton and Eugene McGuinness; book and candle-bearers for the celebrant of the Mass, Dennis Reardon and George Petro; book and candle-bearer for Archbishop Falconio, Thomas A. McNally; train-bearer for Archbishop Prendergast, Joseph Smith, and train-bearer for the celebrant, Vincent Campbell.

Sermon at the Installation.

The Right Rev. M. J. Hoban, D. D., Bishop of Scranton, and senior Bishop of the Province of Pennsylvania, then ascended the pulpit, and, taking for his text St. Paul's Epistle to the Ephesians, preached the following sermon:

Text: Eph. iv., 1 : 14.

"Your Excellency, Your Grace, Right Reverend Bishops and Monsignors, Very Reverend and Reverend Fathers and dearly beloved brethren of the laity:

"The unity of the Catholic Church is not only the first of the marks by which we recognize the Church founded by Jesus Christ, but it is the special feature that attracts the attention of studious men and women who are interested in the history of mankind and in the part which the Catholic Church has played for nineteen hundred years on the stage of the world. These students see a world-wide organization composed of the most varied elements, made up of men and women of divers nationalities, of different temperaments, of various degrees of culture and education. They observe that the members of this organization profess the same faith, receive the same sacraments and acknowledge the same spiritual government. They notice with astonishment that the Church obliges her children to accept certain doctrines, inexplicable by mere reason, and to practice certain mortifications not altogether agreeable to our liberty-loving, self-indulgent human nature, and yet they see her children yield loyal obedience to her commands and practice self-denial to please their mother. They see that the Catholic Church has endured while the empire of the Cæsars, who persecuted her, has fallen, and she sits enthroned on the ruins of that empire. They see that she has successfully withstood kings and princes who sought to enslave her, and that she has buried them and their kingdoms. They see that she has survived the defections of some of her misguided children who betrayed her and plotted against her, and that she has received back into her fold the repentant descendants of apostate forefathers. They see that while, humanly speaking, she should have disappeared long ago from active participation in the affairs of the world, she is to-day entrenched in the hearts of her faithful more strongly, perhaps, than ever. In the history of the world, no such organization has ever been known. Non-Catholic students of history are puzzled to account for this perpetual unity, as it cannot be explained by any philosophy of history known to them; nay, more, it is directly opposed to their experience with ordinary human societies. Societies founded by men appear and shortly disappear, or are held together for a time by some material interest or national sentiment; but sooner or later interests are divided and sentiments are weakened and other leaders appear on the scene at the head of other organizations, which in turn are destined to give place to others.

"Whence this wonderful unity of the Catholic Church? What is the life secret of this undying organization? Students and statesmen have sought this secret in vain, and they have failed in their search precisely because they have not recognized the supernatural element in the Catholic Church. The Church is one now, has been one in the past and must continue to be one in the future, because Jesus Christ, her Founder, so willed it to be.

"Our Divine Redeemer commanded His Apostles to go and teach all nations, to teach all nations all things which He had commanded them to teach; they were to preach the Gospel to every creature, and he who should believe and be baptized would be saved, but he who should not believe would be condemned. The men and women to whom the Gospel of Christ was preached were not to judge how much they might accept, how much they might reject. The Gospel of Christ was one, and all that He taught must be accepted by His followers. The disciples had no power or authority to add to or to take from the deposit of faith, which the Master had committed to the care of His Apostles and their successors. He told His Apostles, 'As the Father hath sent Me, I send you.' 'He who hears you, hears Me.' They were the divinely appointed interpreters of a divinely given message; and the message was always and everywhere one, as God is one. As the message was one, so also were all those who received the message to be one body. Our Blessed Lord often compared His Church to a field in which good seed had been sowed; to a marriage feast, to which the servants of the king invited all; and He said that He would build His Church upon a rock and the gates of hell should not prevail against it. He compared it to a sheepfold, and He wished that all who accepted Him and His teachings should become one visible society: 'I am the Good Shepherd and I know Mine and Mine know Me. . . .

And other sheep I have that are not of this fold; them also must I bring, and they shall hear My voice and there shall be one fold and one shepherd.' These other sheep whom our Saviour claimed as His were not to be allowed to remain outside the fold; they were to be brought inside. All who heard His voice were to be one. To obtain this union among His disciples, on the night before He died, after having celebrated the Last Supper with the Apostles, He prayed to His Heavenly Father: 'Holy Father, keep them in Thy name, whom Thou hast given Me, that they may be one, as we also are;' 'And not for them only do I pray, but for them also who through their word shall believe in Me; that they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent Me.' In that solemn prayer to His Heavenly Father He appeals to the unity of His followers as a visible argument of His divine mission—'that the world may believe that Thou hast sent Me.' And so much importance does he attach to this visible unity as an evidence of His Mission from the Father that He again prays: 'That they may be one, as we also are one; I in them and Thou in Me; that they may be made perfect in Me; and the world may know that Thou hast sent Me.' What a comment on that earnest prayer is the religious condition of the United States, where there are at present one hundred and sixty-nine forms of Protestantism."

Here the Right Reverend preacher said that in the sixteen years between the religious census of 1890 and that of 1906 fourteen Protestant sects had disappeared, but seventeen newer ones had been founded. Continuing, he said:

"Even the Jewish high priest prophesied that 'Jesus should die not only for their nation, but to gather together the children of God that were dispersed.' As the Master taught and prayed, the Apostles preached and practiced. St. Paul wrote to the Ephesians that they should be 'careful to keep the unity of the Spirit in the bond of peace. One body and one spirit:

as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all.' As they had one hope of their calling, so they were to form one body and one spirit. They should acknowledge only one Lord—Jesus, Founder of the Church; they should accept only one faith, that which Christ had taught to His Apostles, and which the Apostles taught to the Church; they should receive only one baptism, that sacrament which admitted them into the house of their Father. Once within the Father's house, they were to participate in the Divine Banquet of the Eucharist, which supernatural food would strengthen the bonds of unity among the brethren—'For we being many are one bread, one body, all that partake of one bread,' or, as St. Paul told the Romans: 'So we, being many, are one body in Christ, and every one members one of another.' The great doctor of the Gentiles constantly insisted on unity—'For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free.' And, as he advocated unity, so he condemned schisms and dissensions. In the first chapter of the first Epistle to the Corinthians, he writes: 'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing and that there be no schisms among you, and that you be perfect in the same mind and in the same judgment.' So anxious was he that there should be no change or variation from what he had first taught the Galatians that he wrote to them in this very strong language: 'But though we or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema.' No wonder that he told them that dissensions and sects would exclude them from the kingdom of God. No wonder that he advised Titus to avoid heretics, and he urged Timothy: 'O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words and the oppositions of knowledge, falsely so called, which some promising have erred concerning the faith.' Nor is it any wonder that the gentle and loving John should have written: 'Whosoever revolteth and continueth not in the doctrine of Christ hath not God. He that continueth in the doctrine hath both the Father and the Son. If any man come to you and bring not this doctrine, receive him not into the house, nor say to him, "God speed you."' John had heard that pathetic prayer of the Saviour for unity on the night before He died; the pleading accents still rang in his ears, and the Apostle of love, who constantly preached love of Christ and love of the brethren, did not hesitate to call those who tried to render fruitless the prayer of his Master seducers and antichrists. The early Fathers of the Church follow closely in the footsteps of Christ and the Apostles, and they insist on this necessary unity of the Church. Whether it be Clement writing to the Corinthians, or Ignatius to the Smyrnians, or Irenæus writing against the heretics of his day, or even Tertullian, they all teach the same doctrine. This may be summed up in the words of St. Cyprian in his remarkable book on the 'Unity of the Church': 'He who does not hold this unity does not hold the law of God; he does not hold the faith of the Father and of the Son; he does not hold truth unto salvation.' But even though the early and the later Fathers had not carried down the tradition of Christ and the Apostles, our own common sense would or should force us to recognize the necessity of unity in the Church, if the doctrine of Christ was to be preached in its integrity to the end of time. For the Author of our faith proposed to all men only one doctrine; it was to be the only faith by which men could be saved, whether they were men of the first century or men of the twentieth century, citizens of the Roman Empire or citizens of the American Republic.

"He founded a Church that was to continue to the end of time, and He established a body of men, to whom He gave the duty of preaching the Gospel to all nations, promising to them and to their successors to be with them until the consummation of the world. If, therefore, Christ's promise be not void and He is now with His Church, the faith which we now profess must be the same as that once delivered to the saints, and which they received from the Apostles, who received it from Christ Himself. The doctrine of Christ, like Christ Himself, is yesterday, to-day and forever the same. The same sacraments which our forefathers received we receive. There is no change nor shadow of alteration. But, although we may profess the same faith and receive the same sacraments, something more is necessary to preserve these ever the same, and that is the principle of authority, a principle divinely instituted, visible and known to all men, which flows out into the Universal Church, rules it and governs it, so that we are really one body and one spirit. Our Divine Lord wished that all should belong to this Church and obey its voice. He said: 'He that will not hear the Church, let him be to thee as a heathen and a publican.' It was His Church, the Church which He had founded on a rock, against which the gates of hell should not prevail, to whose head he had given the keys of the kingdom of heaven and the command to feed His sheep and to feed His lambs—that Church in which the Holy Ghost had placed Bishops to rule the Church of God—placed them to preserve the unity of the faith in the bonds of peace. Now, although we know that the Church which was founded by Jesus Christ will last forever, and that it must necessarily always remain one and undivided, because its Divine Founder so promised, yet we know also that our Blessed Redeemer did not promise that all those who accepted His teachings should abide in His Church forever. He did not guarantee that even the Bishops and priests, the generals and the captains of His kingdom on earth, should remain ever loyal and faithful to His commands. And, as with individuals, so it is with nations and with dioceses. We have no assurance that the nations once converted to God shall continue to serve Him; we know that Christ promised to be with the Church until the end of time, but He did not promise to abide with any particular people or country. Rather, on the contrary, He warned us that false prophets and false Christs would arise and would seek to lead astray the people whom He had purchased by His blood. We know from the history of the Church during the past nineteen hundred years that, unfortunately, not only princes and politicians, but also Bishops and priests, have torn the seamless robe of Christ and have morseled Christianity into fragments, as far as they could. We know how proud and ambitious priests like Arius and Eutyches in the early days, Wycliffe and Luther later on, and Bishops like Nestorius of Constantinople and Cranmer of England, like wolves in sheep's clothing, rended the flock of Christ; they scattered the lambs and sheep, so that millions are outside of the fold to-day as a result of their pernicious activity in destroying the unity of the Church. We have seen in our own days sad cases of defection, men like Döllinger of Germany and Tyrrell of England, and others less widely known, who have suffered shipwreck of the faith as a result of their being disloyal to the teaching of the successor of St. Peter, who holds the helm of that bark from which Christ teaches now, as He once taught on the Lake of Galilee. The few who, under the name of Modernists, sought to trouble the Church and to bring discord among its members have almost disappeared, and God grant that this synthesis of all heresies may soon vanish and be forgotten. But, though false prophets have arisen even within the fold, these would not have succeeded in accomplishing much were it not that in many instances they were aided and abetted by princes and politicians who were anxious to enslave or to overthrow the Church.

"It is now admitted by many students, I believe, that the rebellion against the Church in the sixteenth century was more political than religious. Luther would never have succeeded in breaking down the unity of the Church in Germany did he not have the assistance of the barons, who were anxious to maintain absolute sway in their petty dominions. Nor would Knox have succeeded in Scotland without the help of the contemptible lords who were disloyal to their young and helpless sovereign. England's Established Church is rooted in the dishonor of Henry's lust, and in dishonor was it watered and protected by Elizabeth, who hated the Church that would not admit the validity of her mother's marriage. The Catholics of Scandinavian countries were cheated out of their faith as the people of England were cheated. They supposed that they were members of the Catholic Church, but merely freed from subjection to Rome, not knowing that the bonds that bound them to Peter's successor bound them also to Peter's Master, and that when these bonds were broken they were no longer members of the Universal Church. In our own times we have seen the beginning and the ending of the Kulturkampf, which Bismarck waged against the Church after he had humbled France to the dust. He thought that the time was propitious for a sort of National Catholic Church in Germany, independent of the See of Peter. But Bismarck forgot that we were living then in the nineteenth century, and not in the sixteenth, when each petty landgraf and baron might compel his subjects to accept his religion in accordance with the motto: 'Cujus regio, illius religio.' The German Catholics rallied to the standard of the Cross and fought for Christ and His Church as valiantly as a few years before they had fought for their Kaiser and their country. All honor to Mallinckrodt and Windthorst and their followers, to Bishop Von Ketteler and to Cardinal Ledochowski, to the Bishops and priests who were exiled or imprisoned rather than obey Cæsar in preference to Christ. May their names never be forgotten; they have left us a noble and heroic example of loyalty to their priests and Bishops, to the great White Father of Christendom and to Jesus Christ, the Shepherd of their souls.

"To-day we are witnesses of the agonies through which the Church in France and Portugal is passing. France, the Eldest Daughter of the Church, whose heroic sons and daughters have carried the Gospel to every land, whose contributions to the support of the Holy See and of missions are greater than those of any other country—France, gallant France, chivalric France, drives the innocent Sisters from their own convents, drives them from their own hospitals, robs them of all their possessions; drives Bishops and priests and Brothers from their homes and schools, hoping to drive Christ out of the homes and schools of the people. What an irony of fate that the Government that robbed the good religious of their houses and homes should in turn be robbed by the liquidator; that of the two millions of dollars that finally reached his hands he should have retained over one million for himself and his expenses. Is it not frightful to think that in seven years almost five thousand religious establishments have been closed? And this in that great nation which stencils even on the walls of the churches, 'Liberté, Egalité, Fraternité.' O Liberty! Liberty! how many crimes are committed in thy name. Our sympathies go out to those noble Bishops and priests, Brothers and Sisters, and worthy laity, in their heroic struggle to keep alive the faith, and we sincerely hope and pray that their hour of agony may be short. Of them, too, will it be written, as it was written of their fathers: 'Gesta Dei per Francos'—'The deeds of God by the French.'

"And what words can we find to express our contempt for the unspeakable meanness and outrageous tyranny of the secret society that is now masquerading as a republic in Portugal? Why is it that these atheists who are so fond of demanding liberty of conscience for themselves invariably deny liberty of conscience and freedom of speech to others as soon as they attain to power? Why is it that, like a drunken costermonger who beats and pummels his sick wife, these comic-opera republicans invariably attack innocent nuns and peaceful friars first? Why is it that they do not loot the luxurious homes of millionaire manufacturers instead of the poverty-stricken convents of the poor religious? Because, though they have the hands of thieves, they have the hearts of cowards. God speed the day when a real republic will exist in Portugal, a government of the people, by the people, for the people, and not, as it is now, a government of atheists, by Freemasons, for freethinkers. And now, brethren, why do I allude to these sad stories? Why bother you with a recitation of the sufferings of our brethren afar off? Precisely because they are our brethren in the faith, and because their history may contain a lesson for us in free America. While the Church of Christ is one, and must ever be one, yet in each country, in each diocese, in each parish, the unity of the Church depends, under God, on the loyalty of the people to the priest, of priest and people to the Bishop and of Bishop, priest and people to the successor of St. Peter and the Vicar of Christ on earth. Where this happy condition exists, where the priest is the father of his people and the people are devoted to their father, where their interests are his interests, their sorrows are his sorrows, their joys are his joys, where the pastor lives for his people and is willing to die for them, if necessary, where this happy condition exists, I repeat, spiritual bonds are woven that become stronger as years pass into years, and the peace of God reigns in that parish. There are no contentions there, no quarrels, no rivalries; there is the unity of the Spirit in the bond of peace. Now, such a pastor and such a people, because they are truly Catholic and religious, and are loyal to each other, must also be loyal to their Bishop, whom God has placed over them to rule them spiritually. For they know that the Bishop is the 'steward of God,' as St. Paul wrote to Titus, Bishop of Crete, and that he should set things in order. They know that he should 'speak the things that become sound doctrine,' and they listen to his voice. They know that the faculties to say Mass and to administer the sacraments come to their pastor through their Bishop, who laid hands upon him and ordained him that he might break to them the Bread of Life. And so, loyal to their local pastor, they are also loyal to their chief pastor, the shepherd of the diocese, who comes from time to time to confirm them in the faith and to observe their goodness and piety.

"The true priest will ever remember the promise which he made to his Bishop on the day of his ordination. That vow of reverence and obedience the good priest will keep, even though it may cost him many a pang of sorrow and regret. The observant Bishop will appreciate the sacrifices which the good priest makes, the religious motives that inspire him and the loyalty of the anointed servant of God to the consecrated steward of God. Thus people and priests and Bishop are united in the holy bond of service and the unity of the faith is kept. But the Bishop of the diocese received his appointment from the chief Bishop of the world—the successor of the key-bearer to whom was given the care of the Universal Church, against which the gates of hell shall not prevail. On the day of his consecration he takes an oath of loyalty and obedience to the Vicar of Christ. From time to time he will visit the chief shepherd of Christendom and will give an account of his stewardship; he will bring the Peter's Pence of his diocese, collected from the various parishes, to help the Holy Father in his needs. Even these little links of charity bear witness to the union of the people in far-off countries to the head of their Church. The decrees of the Sovereign Pontiff are received by the Bishops, who in turn communicate them to their priests and people, and Bishops and priests and people hear the word of the Vicar of Christ and obey. Now, it is precisely because of the attempts of the enemies of the Church to break these sacred bonds that bind together people and priests and Bishops and Pope that trouble has come to some Catholic countries where atheists have gained control of the government. They would first divide and then destroy. The Church must resist these attempts to destroy her unity, even at the risk of breaking the iniquitous laws of their country. Unjust laws do not bind in conscience. Nay, more, it may happen, as it happened in Ireland during the Penal Laws, that the only decent and honorable man was the man who broke the laws of the State and served God when he broke them. Thank God that we are living in a free country, where there is no enslaving connection between Church and State. Thank God that we are living in a country into which we Catholics introduced liberty of conscience, even though, sad to say, we were robbed of it again until the Revolutionary War, which broke the bonds of servitude to England and helped to lift the shackles from the arms of our Catholic forefathers, who were permitted once more to worship their God in peace.

"But right here in our own beloved State, in this great Commonwealth named after Penn, who so generously allowed Catholics to unite in worship, notwithstanding the protest of their enemies, we have still upon our statute books anti-Catholic laws passed during the dark and disgraceful days of Knownothingism. They were intended to hamper Catholics, they were meant to sow dissensions among Catholics, they were intended to be and have been the occasions of disgraceful lawsuits between misguided people, aided and abetted by anti-Catholics, financially assisted by free-thinking atheists and prompted by pious Presbyterian lawyers, who think they are doing a service to God by troubling the Catholic Church on the one hand and the Bishop of the diocese, to whom was committed the care of all the churches, on the other. Every Catholic knows that churches consecrated to God's service belong to the people of God, by whom these edifices have been built, but that they are placed under the care of the Bishop as the steward of God, in order that they may not be used for purposes other than that for which they were built, namely, the service and worship of God. They pertain to the Bishop in that sense, and in that sense only. To say that churches and cemeteries belong to the Bishop, as if they were his own real estate, so that he may do with them as he pleases, is so utterly absurd that I venture to say no Catholic may be found stupid enough to think of such a thing. If the Bishop may not control the church, who will? How can a Catholic congregation have Catholic worship without a Catholic Bishop? We Catholics are not Congregationalists. We may not set aside the Creed or suppress some of the Ten Commandments by a count of hands. The Constitution of our Church is a hierarchical constitution, and the government of our Church comes from God downward and not from man upward, precisely because our Church is a God-made Church and not a man-made society, like all the fragments of Christianity outside of the Church. Who has a right to appoint pastors in the Catholic Church, who has the right to suspend or change pastors, who has the right, in a word, to control Catholic worship in a Catholic church? If the Bishop should not control the property, those who do control it may insist on the Bishop appointing some vagabond priest, possibly without faith or morals, or close the church in his face. They may lay down rules with regard to the administration of the sacraments which neither Bishop nor priest can canonically accept. The so-called trustees may not be able to read or write, they may be lax in their attendance at church and in the reception of the sacraments, they may be even atheists or anarchists, and yet, according to the laws of Pennsylvania, they may be legal trustees of Catholic Church property.

"The Bishops of this State would gladly see all church property legally incorporated, but the Knownothing laws of 1855 will not permit, in this State, church corporations such as the Catholics have in New York, Wisconsin, Minnesota and other liberal States. Clergymen are not exempt from paying taxes, from serving on the jury, even from serving as soldiers in time of war, should they be drafted. They are citizens subject to all the duties of citizens. Why should they not have all the same rights as their fellow-citizens and be permitted to act as incorporators of churches, without the brand of suspicion being placed upon them? Why this ignominious distinction? Here, therefore, in this great State of ours, is a fruitful source of disloyalty to the Church. It places in the hands of lax Catholics and their allies a frightful weapon with which to cleave the unity of the Church. The only remedy we Catholics have until the Knownothing laws are changed or our learned Supreme Court shall reverse once more its opinion, is to be still more loyal, if possible, to our Mother Church, and bear in patience this salient wrong and grievous injustice."

The Right Reverend speaker referred to the danger to the Church from the trustee system; to the possibility of Socialists making inroads among our people, and through that system seeking control of church property. He contended that for nineteen hundred years the Catholic Church had been the friend of the workingman, and had improved his condition not only spiritually, but in a material manner.

The Bishop urged his hearers to a cordial support of the Catholic press, since the secular press so often misrepresents Catholic matters, minimizing facts which tell for the Church and exaggerating anything which may in any way reflect on Catholics. He urged loyalty to the cause of the parish schools, that Catholic children may have a Catholic education; and that their elders may get the Catholic viewpoint, he urged that a Catholic paper be taken in every Catholic home.

In conclusion, the Bishop said:

"And now, Most Reverend Archbishop, we have witnessed this morning a regiment of the noble priests of Philadelphia advancing to the throne upon which, by virtue of appointment by the Vicar of Christ, you have been placed; we have seen them kissing the ring which is a symbol of your union with this great See, in acknowledgment of their loyal submission to you as the choice of the Holy Father for their new spiritual

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leader. They represent, I am sure, the loyal sentiments of the people who have been confided to their spiritual care. God grant that this public manifestation of loyalty to you may ever be remembered by those over whom you have been placed. May they never falter in their allegiance, but ever remain loyal to you and loyal to Christ. You are seated in the chair of a learned Kenrick, of a saintly Neumann, of a brilliant Wood, of an eloquent Ryan, and when in the distant future you shall be called to give an account of your stewardship, may the priests of the great archdiocese speak of you as the gentle Prendergast and the people mourn for you as for a kind father. And now, in the name of the Bishops of the ecclesiastical Province of Philadelphia, I offer you our heartiest congratulations and best wishes. I offer you, moreover, the pledge of our loyalty to you as our beloved Metropolitan. We thank the Holy Father for your appointment. I sincerely hope that your administration of this important See will be eminently successful. Ad multos annos! 'Feed the flock of God which is among you, taking care of it, not by constraint, but willingly, according to God; not for filthy lucre's sake, but voluntarily. Neither as lording it over the clergy, but being made a pattern of the flock from the heart. And when the Prince of Pastors shall appear, you shall receive a never-fading crown of glory.'" (I Peter v: 2-4.)

The music for the Mass, both the Proper and the Common, was rendered by the choir of St. Charles Seminary, augmented by several priests of the Archdiocese, under the direction of the Rev. Hugh T. Henry, Litt. D., rector of the Boy's Catholic High School. William T. Murphy, a student of the Seminary, presided at the organ. The Mass which was rendered was one chosen from the various Gregorian Masses which have become so popular lately in the Church, and the choir, singing in its solemn notes, followed the celebrant as he proceeded with the Holy Sacrifice, taking in turn the Introit, the Kyrie, the Gloria, the Credo, the Preface, the Sanctus and the Agnus Dei. During the Offertory a solo was sung by the Rev. Joseph F. O'Keefe, rector of St. Catharine's Church, Wayne. At the close of the Mass, the Most Rev. Archbishop Falconio, Apostolic Delegate, imparted the Papal Blessing.

Present at the enthronement of Archbishop Prendergast were the following prelates:

His Excellency the Most Rev. Diomede Falconio, D. D., Apostolic Delegate.

The Right Rev. Eugene Garvey, D. D., Bishop of Altoona.

The Right Rev. John E. Fitzmaurice, D. D., Bishop of Erie.

The Right Rev. John W. Shanahan, D. D., Bishop of Harrisburg.

The Right Rev. J. F. Regis Canevin, D. D., Bishop of Pittsburgh.

The Right Rev. M. J. Hoban, D. D., Bishop of Scranton.

The Right Rev. Hugh MacSherry, D. D., Bishop of South Africa.

The Right Rev. Owen B. Corrigan, D. D., Auxiliary Bishop of Baltimore.

The Right Rev. John Monaghan, D. D., Bishop of Wilmington.

The Right Rev. Thomas F. Cusack, D. D., Auxiliary Bishop of New York.

The Right Rev. James A. McFaul, D. D., Bishop of Trenton.

The Right Rev. Joseph Yazbek, Chor-Bishop, Syro-Maronite.

The Right Rev. Monsignors James P. Turner, D. D., William Kieran, D. D., Nevin F. Fisher, John J. McCort, Philip R. McDevitt, all of Philadelphia; George Bornemann, Reading, Pa.; Joseph F. Mooney, V. G., Michael J. Lavelle, V. G., New York; J. Boyle, V. G., Johnstown, Pa.; M. M. Hassett, D. D., V. G., Harrisburg, Pa.; Thomas J. Shahan, S. T. D., rector of the Catholic University; John P. O'Malley, Scranton, Pa.

Provincials of Orders—The Very Revs. Patrick McHale, C. M., M. J. Geraghty, O. S. A., E. Phelan, C. S. Sp.

Heads of Seminaries and Colleges—The Very Rev. Henry T. Drumgoole, LL. D., St. Charles Borromeo's Seminary, Overbrook; the Rev. E. G. Dohan, O. S. A., Villanova College; the Rev. Charles W. Lyons, S. J., St. Joseph's College; the Very Rev. M. A. Drennan, C. M., St. Vincent's Seminary; the Rev. William J. Ennis, S. J., Loyola College, Baltimore.

Besides the prelates present, the reverend clergy in attendance numbered more than four hundred, including all the priests in the Archdiocese who were able to leave their parishes.

Priests at the ceremonies from outside the diocese included the Very Revs. E. P. Fitzgerald, O. P., Charles H. McKenna, O. P., New York; the Revs. William Joseph Kerby, S. T. L., Ph. D., and John D. Maguire, Ph. D., Catholic University, Washington; M. F. Crane, Avoca, Pa.; J. J. Curran, Wilkes-Barre, Pa.; J. J. Donnellan, Erie, Pa.; M. B. Donlan, Dunmore, Pa.; John T. McNicholas, O. P., New York; Cuthbert Wolseley, O. P., Gouyave, Grenada, West Indies; N. J. McManus, Scranton, Pa.; John J. McCabe, Wilkes-Barre, Pa.; John P. White, Huntingdon, W. Va.; F. J. McShane, O. S. A., Atlantic City; Michael E. Loftus, Scranton, Pa.; Fathers Jordan and Dillon and P. Griffin, Ireland; Thomas A. Allen, Salem, N. J.; Francis J. Connelly, William Temple, D. D., Wilmington, Del.; William J. Scott, Henry Clay Factory, Del.; M. F. O'Rourke, Athens, Pa.; H. J. Geraghty, Dickson, Pa.; John O'Toole, Wellsboro, Pa.; James F. Raywood, New York City; Edward J. Campbell, Paris, Texas; D. A. Dever, secretary Papal Legation, Washington, D. C.; H. J. Meyer, New York City; Edward C. Griffin, D. D., Trenton, N. J.; Edward McGonigal, Pittsburgh; F. X. English, Toledo; J. A. Baumgartner, C. S. Sp., Pittsburgh; H. J. McDermott, C. S. Sp., Pittsburgh; Michael Fox, O. F. M., New York; John P. J. Spencer, St. Louis.

Following the services, the prelates and clergy were conveyed in carriages and automobiles to the Seminary of St. Charles Borromeo, at Overbrook. Here dinner was served, a most fraternal family feast, during which the following toasts* were proposed by the Rev. James F. Trainor:

OUR HOLY FATHER.

"Your Excellency, Most Reverend Archbishop, Right Reverend Bishops, Right Reverend Monsignori, Very Reverend and Reverend Fathers:

"We have come here to-day to celebrate with joy the installation of one of our own priests as Archbishop of our own diocese. We are proud of our diocese; we are proud of our priests; we are especially proud to-day of our Archbishop. We are proud of him and rejoice that he is our Archbishop, because we know him; because we know that he is worthy; because he has been tried, right here in our midst, and has not been found wanting. Ever since his ordination, he has labored in this diocese, both as priest and Bishop, and his record is unblemished. He has been a true priest. He has been a true Bishop. We know that he will be a true Archbishop.

"Whilst we are proud of our Archbishop, I do not think he is a bit proud of himself. He is an humble man. He is a man of retiring disposition. He never sought honors. When this See was made vacant by the death of our late lamented Archbishop, he announced: 'I would not move hand or foot to become Archbishop of Philadelphia.' Neither did he. The office came to him honorably, honestly, justly. It came to him in response to the prayers of the orphans, the Sisters, the priests—both secular and regular. They stormed heaven with their prayers, and the Holy Ghost inspired our Holy Father to appoint the right man to the right place. I know at least one good priest who, after the death of our late Archbishop, inserted immediately in the Canon of the Mass, 'Antistite Nostro Edmundo,' that the Holy Ghost, as he said, might

* It is unfortunate that we cannot give here all the responses to the toasts. It has been impossible to secure them, however, as some of the speakers had only notes and no stenographic reporter was present, either at this dinner or at the one following the ceremony of investiture with the Pallium.

make no mistake as to what he wanted. He continued using it during the interregnum. He still uses it, and we hope he will not have to change it for many years. As a consequence of the response to these prayers, our faith in the Holy Ghost has been strengthened; our love for our Holy Father has been greatly increased. We always loved that great Pontiff who, though a prisoner in the Vatican, so nobly and so courageously defends the Church against her enemies. To-day we have an additional reason for loving him, because he recognized the just claims of the priests and people of this diocese, of the Bishops of the province, of the Archbishops of the country, and appointed him whom we honor to-day as our Archbishop. Long may that great Pontiff live! May he see the years of Peter! May God bless him! It is with sentiments of love and loyalty that I propose the first toast, 'Our Holy Father.'

"We have with us to-day the distinguished representative of our Holy Father, His Excellency the Most Rev. Diomede Falconio. We rejoice at his presence. The wisdom and prudence with which he has managed the ecclesiastical affairs of the country have endeared him to every priest, Bishop and Archbishop in these United States. This diocese is much indebted to him. We wish to express to him to-day our deep sense of gratitude and appreciation. I am, therefore, but voicing the sentiment of the entire diocese when I assure Your Excellency that we are delighted to have you respond to the toast 'Our Holy Father.'"

Our Archbishop.

"It requires but few words to introduce the next toast, 'Our Archbishop.' He is well known to every one of us; in fact, he is one of ourselves. He has filled almost every position of great or little importance in the diocese. He was assistant, pastor, Vicar General, Bishop, and now he is our Archbishop. In every position he was known as the priest's friend. His brother priests were always dear to his heart. Whenever he could do anything for them, spiritually or temporally, whether they were high or low, pastor or assistant, he was sure to do it. All we ask of you, Archbishop, is to continue to be the priest's friend. You have the best wishes of every priest in the diocese. Not one of them but said to-day: 'God bless our new Archbishop.' I repeat it and I know that it will find an echo in every heart. God bless you and guide you, and give you health and strength to serve, for many years, your faithful, devoted priests and people. It is with heartfelt joy I propose this toast, 'Our Archbishop.'"

THE RIGHT REVEREND SUFFRAGAN BISHOPS.

"The Province of Philadelphia comprises the entire State of Pennsylvania. It has five distinguished Bishops. They are distinguished for their learning, their piety and their zeal for the advancement of our holy religion. They have all done great work. They will continue this work in harmony with our new Archbishop. They are all on friendly terms with their Metropolitan.

"We heard the senior Bishop of the province this morning. We were all delighted with his sermon. In the name of the priests of the diocese, I thank him for the kind words he said about our Archbishop. So pleased were we that we would like to hear him again. I, therefore, propose the health of the Suffragan Bishops, and ask the Right Rev. Michael J. Hoban, Bishop of Scranton, to respond."

THE DIOCESAN PRIESTS.

"I am requested to couple with this toast, 'Our Seminary.'

"The priests of this diocese live in peace and harmony, united in one great family, loyal and obedient to one father, our Archbishop. This is due especially to the fact that we are all the children of one mother, our Alma Mater, the Seminary of St. Charles Borromeo. We are proud of our Seminary. It is not surpassed by any other institution of its kind in the United States. We are proud of her faculty. They are learned, loyal and devoted to their work; and, as far as we know, and we have been watching them carefully, there is not a Modernist amongst them. If I may be permitted to particularize, I would say that we are especially proud of that learned but humble professor who, for so many years, has been the Moderator of our Diocesan Conferences, Dr. Luke V. McCabe, and of that other learned and hard-working professor who has brought honor to the Seminary and the Diocese, by the publication of his excellent *American Ecclesiastical Review,* Dr. Herman J. Heuser. Since I am mentioning names, I might say that we are pleased to have with us to-day a former rector of the Seminary. Your applause makes it unnecessary for me to name the distinguished Bishop of Erie.

"We have a warm spot in our hearts for the good rector of the Seminary. During the three years of his incumbency he has been doing things. He has given a homelike appearance to the Seminary. He has given a cordial welcome to every priest who has come within these walls. He has supervised the construction of the library building, which is a lasting monument to our former great Archbishop, Patrick John Ryan. He has endeavored to make the Seminary what it should be, a family of which the rector is the father. It is but proper that the Very Rev. Dr. Henry T. Drumgoole should respond to the toast, 'The Diocesan Priests.' "

Doctor Drumgoole, Rector of the Seminary, responded as follows:

"In speaking for the priests of the Diocese and our Seminary, I am forcibly reminded of the teaching of an old and revered professor of the Seminary, who inculcated on his students the lesson that, on great occasions, the words of the speaker should be brief, alleging that the day itself and the liturgy with which the Church invests her ceremonial speak in sufficiently ample and eloquent act. If, therefore, my words are brief, it is only in obedience to the conviction that the outpouring of the Clergy and the general pleasure with which the elevation of your Grace has been received, the ceremonies which but a few hours ago we witnessed in the Cathedral Church of our Diocese—all tell, first to Archbishop Prendergast himself, and then to the world, the reverent congratulations we would offer your Grace, and the thankful gratitude we return to God in acknowledgment of the gift He has made to us, in answer to our prayers of many days for a worthy successor to the great Prelate He recently called to his reward.

"Your Clergy, Most Reverend Archbishop, have given evidence of the great pleasure which your appointment has brought to them. We would now assure you of our confidence in your fatherly care, of our coöperation in all your efforts, and of the appreciation we have of the great burdens that are settled upon your shoulders. Some here present have known you through all the years of your dedication to God; many, too, have received the sacerdotal ordination from your hands. You have assured us to-day of your kindly disposition towards every priest of your Diocese. On behalf of the Clergy, may I express our deep confidence in your paternal interest for everything that can touch the well-being of your Priests? Your many years as Vicar-General and Auxiliary Bishop of this Diocese give us an earnest of just and kindly treatment and coöperation. We fully appreciate the immense burdens which God has now laid in a particular manner upon your shoulders, and we are heartily anxious to do our share in sweetening the yoke and lightening the burdens of your great archiepiscopal office and duty. You have known the Clergy of this Diocese for many years. You know of their priestly spirit, their earnest zeal for God's glory and the salvation of the souls committed, through the Bishop, to their care. You are aware of how quietly and thoroughly they have done God's work in the administration of the Sacraments, in the education of the children, and in the building of churches and schools. Let this knowledge, Most Reverend Archbishop, to-day give you hope that through the years of your administration, which we beg God may be many, you will find a loyal and efficient Clergy ever ready, ever prompt, ever willing, to carry forward whatever improvement may seem wise for the good of religion in your Diocese.

"It is a proud boast of our Seminary that it has educated a body of Clergy who are ready for every need in the field of God's growing harvest; men who, by the memory of the lessons learned in their Alma Mater, are held together in one great brotherly spirit; a body always deeply attached to the Holy See of Rome, and who have known no other will in their priestly lives than the will of God as expressed to them through the Pope and their Bishop. The hope of the Seminary is that through whatever advance may be made, the deep religious spirit, the deep loyal spirit, the great efficiency shown by the men who have gone forth from her in former days may always be preserved if not increased. Your Grace's interest in the Seminary during the past years gives us promise that now, as Archbishop, your thought and care and desire will make for everything that can advance the efficiency of the Seminary and the happiness and perfection of its students.

"In the name of the Priests of the Diocese and in the name of the students of St. Charles may I reverently pledge your Grace our best efforts through the years of our service, and our prayers to God for His blessing on your and our labor through all the years to come. In your coat of arms I see a star, which makes me think of one who this day is looking out from the blue of heaven on her son, and thanking God for His goodness; one who is proud, not merely that her son has been raised to the great archiepiscopal dignity, but because he has proved himself faithful in the years that are passed. And I am thinking of that great Mother of us all, who is pleading with her Son that your years as head of this Diocese, and as His immediate representative to your priests and people, may draw blessings upon yourself and upon those committed to your care. May her guiding star ever give directive light to your advancing steps, and may it shed lustre on your own soul and on the souls of your Clergy and people. At our ordination we placed our hands within the palms of the ordaining prelate and promised reverence and obedience to him, and to his successor, in all our labors. To-day we place our hands within your fatherly embrace and renew our fealty to God and to you, His representative. May the motto you have chosen find realization in your every act; and may each one of us, under your leadership, move forward with that prayer on his lips, with that wish in his soul, and with a firm confidence of realization in act—that always and everywhere his heart's desire may be *'Ut Sim Fidelis.'* "

THE RELIGIOUS ORDERS.

"What I have said of the diocesan I can repeat of the regular clergy. We are all one. We make no distinctions. This, I believe, was the spirit from the very beginning of this diocese. I am informed that at one time there lived at old St. Joseph's, Willing's Alley, diocesan priests, Jesuits, Dominicans, Augustinians, all under one roof and all working harmoniously for the salvation of souls. This was back in the pioneer days of the diocese. The same spirit exists to-day. We live in brotherly love. On this principle not only our city, but our diocese, was founded. May it ever continue so! May we never see the day when the bonds that unite diocesan and regular priests may be severed! May they continue, as in the past, united, working together harmoniously for the advancement of our holy religion!

"I am pleased to ask one of the Executive Committee, a member of the first religious Order that settled in Philadelphia, to respond to the toast, 'The Religious Orders'—the Rev. Charles W. Lyons, S. J. He has been but a short time with us, but long enough to have gained the esteem of every priest in the diocese."

Father Lyons, S. J., President of St. Joseph's College, responded as follows:

"They tell us, Your Grace, that the wondrous beauty and the marvelous power we find everywhere manifested in material nature is the resultant, not of the coalescing together of similar, but of dissimilar elements; and the loveliness of the garden is born as well of the violet and the lily as of the rose.

"They tell us that this great masterpiece we call man is also a composite—the blending together of spirit and matter, the unification of body and soul, the intertwining of faculties that differ as will from intellect, and senses that vary as eye and tongue and ear and hand.

"In the great spiritual life within us also, Your Grace, there is a weld, we are told, of gifts as varied as they are numbered—faith uniting with knowledge, theory with practice and speculation with fact.

"Thus God formed material nature, thus He designed our bodies, thus He embellishes our souls. And the Church of God—that great human and Divine Institution—that sprang from the eternal Father, through His only-begotten Son and the inspiration of the Holy Spirit partakes also, in a measure at least, Your Grace, of this mode of composition that God seems to have followed in the formation of all other creatures here below. She, too, has within her corporate being members varied as they are numbered. She has her glorious hierarchy—the bishops of the Church, the legitimate successors of the Apostles, the rulers of the people. She has that magnificent stalwart body, the secular clergy, the yeomen, I might say, of the Church, who bear the heats and the burden of the day, who watch and care for the flock, guide them and guard them through dangers, and as the Good Shepherd, their Master, bring them back to the Fold should the allurements of other pastures lead them astray. And of these, the secular clergy, if you will pardon the digression, Your Grace, I have met no better than those in this great Archdiocese, whom God, in His infinite wisdom, has seen fit to entrust to your archiepiscopal care.

"But, as in an army, there are auxiliaries—those who fight in the vanguard, those who watch in the citadels, those who attend in distress and heal the wounds and make good the deficiencies; so also in the Church, the army of the Lord, there are as auxiliaries the religious and the regular clergy—the black-garbed missioner that carries the Gospel even to the utmost confines of the world, the cloistered pleader that watches and prays that good may come upon our people, the preacher and the friar, the hermit and the monk, each performing according to his vocation the duties humble or great which have been assigned to him, in the spirit of faith and obedience to the will of God.

"Thus Christ instituted the Church, and thus under the Divine Providence it has grown, and nowhere, Your Grace, is the Church in this respect seen to flourish more perfectly than here in this great Archdiocese that has been so happily entrusted to your care. Here the successors of the great Augustine, here the disciples of the learned Liguori, here the followers of the saintly Vincent de Paul, here those who in the inspiration of the Holy Spirit bear His holy Name, here the children of La Salle, and the sons of Loyola all unite with the secular clergy of the diocese to prosecute in harmony under your care the kingdom which Christ came on earth to found.

"In their name, therefore, as well as in the name of the sweet, holy Sisters that teach your little children, that care for your orphans, that nurse your sick, that whisper to the waifs and to the wayward ones that they gather to their bosoms the sweet mercy and saving hope and charity of their Master, our Lord Jesus Christ, that tell old age of the world to come, even as they minister to their comfort here below—in their name, over two thousand five hundred holy women and one hundred and twenty consecrated religious men, I give you greeting, I pledge you loyalty, I tender to you warmest love."

ARCHBISHOP RYAN.

"It would not be fitting to close this celebration without another toast, which is not on the list—it is to the memory of our late Archbishop. We all loved that great and good man who, for more than twenty-five years, presided over the destinies of this diocese. We still love him. I therefore ask all to stand, and drink in silence, to the memory of our former great Archbishop, Patrick John Ryan."

Among the earliest official acts of the Most Rev. Archbishop were the appointments of two Vicars General of the archdiocese, the Right Rev. Monsignor John J. McCort and the Rev. James F. Trainor. The further announcement was made of the appointment of the Rev. Charles F. Kavanagh

Pius Episcopus, Servus Servorum Dei,
PIUS PAPA X

as Chancellor of the Diocese, and of Monsignor James P. Turner, D. D., to the rectorship of the Church of the Nativity, to succeed the late Monsignor James F. Loughlin, D. D., Monsignor Turner's predecessor in the Chancellorship of the Archdiocese.

The Bull naming Archbishop Prendergast as head of the Archdiocese of Philadelphia was read publicly in the Cathedral, on July 30, the Sunday following the installation, by the Right Rev. Monsignor James P. Turner, D. D., in both Latin and English.

The translation is as follows:

"Pius, Bishop, Servant of the Servants of God, to the Clergy and People of the Metropolitan Church of Philadelphia, health and apostolic benediction.

"To-day, with the advice of our venerable brothers, the Cardinals of Holy Roman Church, we have transferred, in virtue of our apostolic authority, to the Metropolitan Church of Philadelphia, bereft of its pastor, our venerable brother, Edmond Francis Prendergast, heretofore Titular Bishop of Scillio: absolving him from the obligations by which he is bound to the titular See of Scillio, we have placed him at the head of the Metropolitan Church of Philadelphia as its Archbishop and pastor.

"For this reason we oblige and we exhort you that, receiving him devotedly and treating with due honors the Archbishop-elect Edmond Francis as the father of your souls, you give due obedience to his directions and precepts, so that he may rejoice to have found in you devoted children and that you may exult to have found in him a benevolent father. We wish in the meantime, and we command that it be the care and the duty of the ordinary at this moment ruling your diocese, that this our Bull be publicly read from the pulpit in the Metropolitan Church on the first feast day—or day of precept—after this Bull has been received.

"Given at Rome, at St. Peter's, in the year of our Lord 1911, the 29th day of May, and the eighth year of our Pontificate."

CHAPTER III

CONFERRING OF THE SACRED PALLIUM.

Fleece of the lambs, bless'd at St. Agnes' shrine,
(Her fair basilica in ancient Rome!)
'Twas deftly woven—free from shears and comb—
Into a soft white web with crosses fine.
Thro' the long night of shadow or of shine,
It lay upon Apostle Peter's tomb,
Till Holy Father, by the Will Divine,
Speeded it hither thro' the winter's gloom.

Badge of the Pastor Bonus—Shepherd strong!
Bearing His sheep (cross-mark'd) to Calvary's Rood,
Whereon for them, His life was sacrific'd,
Oh! may His Grace of Philadelphia long
His Master's symbol bear—with power endued,
To serve, like Him, till death, the sheep of Christ!

ELEANOR C. DONNELLY.

(*Inscribed with profound respect to His Grace the Most Rev. Edmond F. Prendergast, D.D., on the coming occasion of his solemn investiture, January 31, 1912.*)

AT a meeting of the priests held in the Cathedral Chapel, in January, 1912, the following committees were appointed to take charge of the celebration in connection with the conferring of the Pallium on Archbishop Prendergast:

Reception—The Rev. Daniel O'Connor, chairman; the Rev. Charles F. Kavanagh, secretary; the Right Rev. Monsignors John J. McCort, V. G., George Bornemann, William Kieran, D. D., James P. Turner, D. D., James P. Sinnott, Nevin F. Fisher, Philip R. McDevitt; the Very Revs. James F. Trainor, V. G., Henry T. Drumgoole, LL. D., Joseph F. O'Keefe, V. F., Peter Masson, V. F., M. J. Geraghty, D. D.,

O. S. A., Patrick McHale, C. M., the Revs. James Timmins, P. J. Dailey, John J. Ward, Gerald P. Coghlan, Henry Stommel, James Nash, M. C. Donovan, James Regnery, Matthew A. Hand, Hugh J. Dugan, James C. Monahan, LL. D., Antonio Isoleri, M. J. Crane, Samuel B. Spalding, Francis J. McGovern, G. Kraus, Charles W. Lyons, S. J., C. F. Kavanagh, M. A. Kopytkiewicz, Walter P. Gough, Francis P. Fitzmaurice, Eugene Murphy, Luke V. McCabe, John F. Graham, Thomas F. Shannon, Fenton J. Fitzpatrick, George B. Hespelein, C. SS. R., C. J. Plunkett, C. S. Sp., Joseph J. Kaulakis.

Dinner—The Very Rev. James F. Trainor, V. G., the Right Rev. Monsignor Nevin F. Fisher, the Revs. P. J. Dailey, M. J. Crane, Francis J. Clark, M. J. Rafferty, James McGeveran, and the Very Rev. Henry T. Drumgoole, LL. D.

Ceremonies—The Right Rev. Monsignor John J. McCort, V. G., the Revs. Charles F. Kavanagh, John F. McQuade, Francis J. Sheehan and Denis A. Corbett.

Cathedral Decorations and Seating—The Revs. William J. Higgins, S. T. L., Charles F. Kavanagh, W. J. Walsh.

Music—The Very Rev. Joseph F. O'Keefe, V. F., the Revs. Hugh T. Henry, LL. D., Litt. D., William J. Higgins, S. T. L.

Invitations—The Right Rev. Monsignor John J. McCort, V. G., the Very Rev. James F. Trainor, V. G., the Revs. Charles F. Kavanagh, Daniel O'Connor, P. J. Dailey, W. J. Walsh, Gerald P. Coghlan.

The installation ceremonies were observed in midsummer of 1911, and six months later, in midwinter of 1912, on the last day of January, the Sacred Pallium was conferred upon the Archbishop. The scene was changed indeed, changed from equatorial heat to Arctic cold, as is the extreme way of our boundless climate. The winter of 1911-12 was the longest and severest in the memory of the living. From the beginning of the year the streets and sidewalks had been sleeted with an icy sheathing smoother than glass. It was hardly possible to retain a foothold on the slippery pavements, and walking had become so perilous that the hospitals were kept constantly busy attending to the sufferings of fallen humanity in the accident wards. For this reason the outdoor procession was eliminated, but all the other rites of the solemn investiture were fulfilled with due splendor of ceremonial.

It was a glorious week for Catholic Philadelphia; indeed, Philadelphians of "all shades of belief" appeared to be alive to the importance of the occasion, proud of the supreme dignity to be bestowed upon the Archbishop, and animated with the interest of true hospitality in welcoming to the old capital of the United States the many guests of high degree who had come to Philadelphia to honor their Mother Church and their brother churchman.

The newspapers devoted whole pages to the preliminary and final details of the great event. Despite the dangers of the icy streets, the railway stations were crowded, and every one of the distinguished visitors was greeted with an ovation. For the first time in history, Philadelphia had the privilege of welcoming two Princes of the Church, besides a host of Bishops and Monsignori—the elect of the oldest dynasty on earth, the only enduring dynasty, the immortal Royal House whose founder was Jesus, of the line of David.

The first to arrive was His Eminence, Cardinal Gibbons, Archbishop of Baltimore, and long-time friend of Philadelphia and all that Philadelphia represents in the honorable ascendancy of national life. On Tuesday morning, January 30th, the eve of Archbishop Prendergast's supreme day, a delegation of Philadelphia priests—Monsignor McCort, V. G., the Very Rev. James F. Trainor, V. G., the Very Rev. H. T. Drumgoole, LL. D., the Very Rev. Peter Masson, V. F., and the Revs. Charles Lyons, S. J., P. J. Dailey, John J. Ward, Matthew Hand, Denis Broughal, James T. Higgins, M. J. Crane—traveled to Baltimore for the purpose of escorting the venerable Prince of the American Church to this city. The delegation returned late in the afternoon with His Eminence, who was accompanied by the Right Rev. O. B. Corrigan, Auxiliary Bishop of Baltimore. During their stay in Philadelphia these prelates were the guests of our Most Reverend Archbishop.

His Eminence Cardinal Farley, Archbishop of New York, arrived on Wednesday morning. He, too, had a committee of Philadelphia clergymen to escort him from New York to this city. The delegation included the Right Rev. Mgrs. James P. Sinnott, William Kieran, D. D., and the Revs. James T. Higgins, Joseph F. O'Keefe, Michael Donovan, Walter P. Gough and F. P. Fitzmaurice. In the party were also Auxiliary Bishop Cusack, of New York, and Monsignor Joseph F. Mooney, P. A., V. G. Cardinal Farley, his suite and his escort were met at Broad Street Station by the Revs. William P. Masterson and Eugene Murphy and Walter George Smith and James J. Ryan, both Papal Knights of St. Gregory, who conveyed the visitors to the Archiepiscopal residence.

The Cathedral was a paradise of light and color and fragrance that bleak January morning. Thousands of tiny electric lamps, their glass bulbs tinted with gold or silver—symbolic of glory and purity—were arranged in graceful festoons throughout the Cathedral; the massive pillars were crowned with circles of light; electric coronals flashed from the ceiling, and a ring of radiance encircled the base of the dome. Golden lamps and bulbs in the form of pears and oranges radiated light from the foliage of fruit trees. The illuminated pillars were spiraled with running vines. The pulpit was draped with smilax and wild honeysuckle. But the chief glory of floral and electrical beauty was centered in the main altar, where, beneath the glorious sunburst of golden lights, blossomed a sweet garden of resurrection lilies and of azaleas among the branchings palms of triumph, "ad majorem dei gloriam."

The body of the churchmen gathered for the ceremony was magnificently representative of Catholic Unity. Not diversity of race alone, but even diversity of ritual under Pontifical rule, was eloquent testimony of the immeasurable height and breadth of the Church of the ages. The names of the Bishops alone form an international roll-call: Bishop McDonell and Bishop Mundelein, of Brooklyn; Bishop McFaul, of Trenton; Bishop Shanahan, of Harrisburg; Bishop O'Connor, of Newark; Bishop Canevin, of Pittsburgh; Bishop Cusack, of New York; Bishop Hickey, of Rochester; Bishop Walsh, of Portland, Maine; Bishop Ortynsky, of the Ruthenians of the United States; Bishop Corrigan, of Baltimore; Bishop Carroll, of Nueva Segovia, Philippine Islands; Bishop O'Gorman, of Sierra Leone, Africa; Abbot Obrecht, Abbot of Gethsemane Trappist Abbey, Kentucky, and Chor-Bishop Yazbek, of the Syro-Maronites of the United States.

Two of the Bishops just named, although Americans of Irish ancestry, preside over Asiatic and African peoples. Representatives of eleven religious orders of men were in attendance—Trappists, Dominicans, Augustinians, Benedictines, Jesuits, Holy Ghost Fathers, Redemptorists, Passionists, Vincentians, Capuchins and Sulpicians. Five hundred priests were accommodated in the sanctuary and in the transept. Delegations from all the Sisterhoods of the Archdiocese occupied pews in the side aisles.

The ceremonies opened with the procession, which, in the usual order—"the last shall be first"—began with the young theological students from the Diocesan Seminary of St. Charles Borromeo, followed by the priests, Monsignori and Bishops, and terminating with the two Cardinal Princes and the Archbishop. The line, as it filed down the left aisle, across the nave and up the right aisle, was a moving rainbow of color, in which the rich violet of the Bishops and Monsignori predominated, until their Eminences, with the Metropolitan of Philadelphia, passing down the center aisle, brought up the rear of the procession with an inspiring glow of the princely scarlet worn by the long line of Princes of the Church Eternal through all the centuries since the foundation of the Sacred College. The "Cardinal red," typifying the wearer's willingness to shed his lifeblood for his faith, was all the more impressive because the color of the Eminentissimi is so seldom seen in our gray old city.

The services began with Solemn Pontifical Mass, celebrated by the Right Rev. John E. Fitzmaurice, D. D., Bishop of Erie. The Right Rev. Mgr. John J. McCort, V. G., was assistant priest; the Rev. P. J. Dailey, rector of the Annunciation, deacon; the Rev. John J. Ward, rector of the Sacred Heart, sub-deacon; the Rev. Francis J. Sheehan and the Rev. Denis A. Corbett, both of the Seminary, masters of ceremonies, while the Very Rev. Charles F. Kavanagh, Chancellor, and the Rev. John F. McQuade, rector of St. Stephen's, of the Committee on Ceremonies, gave valuable assistance without the sanctuary.

The chaplains to Cardinal Gibbons were the Right Rev. Monsignors William Kieran, D. D., and Nevin F. Fisher; chaplains to Cardinal Farley, the Right Rev. Monsignors James P. Sinnott and Philip R. McDevitt; chaplains to the Archbishop, the Very Rev. James F. Trainor, V. G., and the Rev. Daniel O'Connor.

The minor offices of the Mass were filled by seminarians from Overbrook. The assistant masters of ceremonies were Edward Gallagher and Thomas F. McNally; the archiepiscopal cross-bearer, the Rev. John McMenamin; processional cross-bearer, Joseph McDowell; acolytes, Edwin Byrne and Philip Donohue; thurifer, Eugene McGuinness; incense-bearer, Nicholas Travo; book-bearer for the celebrant of the Mass, Dennis

Reardon; mitre-bearer for the celebrant, Charles McGinley; crosier-bearer for Archbishop Prendergast, Anthony Flynn; book and candle-bearers for Cardinal Gibbons, George Petro and John Lorenz; book and candle-bearers for Cardinal Farley, James Campbell and Edward Stapleton; masters of the choir, Joseph Everling and John Feeser; train-bearer for Cardinal Gibbons, James Heir; train-bearer for Cardinal Farley, Joseph Smith; train-bearer for Archbishop Prendergast, Charles McCaffrey; train-bearer for Bishop Fitzmaurice, Vincent Campbell.

The sermon was preached by the Right Reverend John Francis Regis Canevin, Bishop of Pittsburgh, who is an earnest and forceful speaker with a naturally distinct and musical voice. He is the author of two doctrinal works which have gone through several editions since their publication a few years ago. His direct, logical style, and his unerring sense of the right word in the right place, give a permanent literary value to his discourses.

The Pallium a Symbol of Unity and Authority.

I am the Good Shepherd; and I know Mine and Mine know Me. As the Father knoweth Me, and I know the Father; and I lay down My life for My sheep. And other sheep I have, that are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold and one Shepherd.—St. John x, 14-16.

"That you may the better understand and appreciate the meaning of the ceremony which we are witnessing in this venerable Cathedral of SS. Peter and Paul, let me observe that Jesus Christ came into this world as the Good Shepherd to save souls until the end of time, and to communicate to men all the lights and helps necessary for their salvation. He was not to remain upon earth in visible human form all days, but He chose twelve of His disciples, whom He called Apostles, and He gave to them all the power which He as man had received from His Father. 'As the Father hath sent Me, I also send you.' 'Go and teach all nations.' 'I am with you all days, even to the consummation of the world.' The continuous presence and action of the God-Man in His Church presupposes the permanence of the Apostles in the world. He gave them power to preach the Gospel to every creature, to teach all nations, to offer up the sacrifice of His body and blood, to forgive sins. In a word, He gave to His Apostles all the powers of His priesthood. That priesthood means the continual kingdom and ministry of Christ upon the earth, not only spiritual, but also external and visible. The sheep and lambs must always have a fold and a shepherd. He who is God as well as man chose men to be the instruments of salvation to other men; to be His ministers of grace, His teachers of faith, His legislators, governors and judges, His representatives in the kingdom purchased by His blood. 'Go and teach,' He said; 'he who heareth you heareth Me.' 'Make disciples of all nations.' 'I am with you all days, as long as the world shall last.' He commissioned them to communicate the same powers to others—'to ordain priests in every city'—so that there might be a perpetual succession in the Apostolate and a permanent priesthood in the world.

"The Apostles did communicate these sacred powers to others who were to assist and succeed them in the pastoral office, but in different degree. To some they gave the plenitude of the priesthood and pastoral powers which they had received from Christ, and these are called Bishops. To others they communicated only part of their sacerdotal powers that they might offer the Holy Sacrifice of the New Law, administer the sacraments, except Confirmation and Orders, preach the Word of God and assist the Bishop from whom they received jurisdiction and to whom they were subject in the exercise of their ministry. These are the priests of the Church. Others were to assist the priests, and they are the deacons and sub-deacons. These degrees of priesthood and power are called Holy Orders, because those who receive them dedicate themselves entirely to the service of God and His

Church. Besides these degrees of the priesthood, there are four minor or lesser orders which concern the inferior offices and services of the Church. These four are called the acolyte, the exorcist, the lector and the doorkeeper.

The Apostolic Succession.

"The Apostles formed the groundwork and pillars on which the Church was to rest, and after Christ's departure from the earth the Apostles, with His assistance and under the guidance of the Holy Spirit, propagated the Church, preached His doctrine, ruled His people and dispensed the mysteries of salvation. Their office, their spirit, their power must abide in the Church all days. They must act in the Church all days. They must live in their successors. The apostolate was a living organism, one corporate body, and the organic bond that linked together all primitive Christian congregations or churches was the apostolate founded by Christ with Peter at its head. This apostolate, Christ declared, was to last all days and teach all nations and be the very visible presence, authority and ministry of God to all men. 'He who heareth you heareth Me.' 'Behold I am with you all days.' In the permanence of the apostolate and in the apostolic succession of Bishops, validly ordained and rightly sent, Christ provides and transmits from age to age His priesthood and with it His divine plan of salvation. St. Paul solemnly declares to the successors of the Apostles among the Ephesians that they are depositories of apostolic doctrine and that they have been appointed by the Holy Ghost. 'For I have not spared to declare unto you all the counsel of God.'

" 'Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you Bishops to rule the Church of God, which He hath purchased with His own blood.' In the first Epistle to Timothy, St. Paul charges him to exercise discretion in selecting priests and Bishops, and in the Epistle to Titus he enumerates the necessary qualifications for a priest and Bishop.

"Clement of Rome, one of the earliest successors of St. Peter, sums up the meaning and importance of apostolic succession by pointing out that 'Christ was sent by God the Father, the Apostles by Christ and the Bishops by the Apostles.' St. Ignatius the Martyr, disciple of the Apostles, speaking of the respect and obedience which all owe to episcopal authority, says: 'Reverence your Bishop as Christ Himself, like as the blessed Apostles have commanded us—for who is the Bishop but he who has all power and principality over all?' 'It becomes you to obey your Bishop, whether you be priest, deacon or laic—for as our Lord does nothing without His Father, so neither ought you without your Bishop.'

Episcopate of Divine Origin.

"The Bishop is, therefore, the representative of Christ's apostolate, who possesses the fullness of the priesthood to rule a diocese as its chief pastor. The episcopate of the Catholic Church can be traced back in an unbroken line to its divine origin. History testifies that the Bishops of the Catholic Church are the only successors of the Apostles. During the first three centuries the entire religious life of the diocese centered around the person of the Bishop. Priests and deacons were his assistants and worked under his immediate direction. Then parishes were gradually formed and priests as pastors were entrusted with many of the duties which the Bishops of the primitive Church had reserved to themselves, so that the Bishop might devote himself to the exercise of supreme direction of pastors and people, and to the supervision of the mort important affairs of his growing diocese and the expanding Church. The ordinary jurisdiction of the Bishop in his diocese is of divine origin as well as the power of the order, and he has the right and duty to enact laws and to prescribe regulations and to direct the faithful in the path of salvation by word and example.

"The Bishop is bound to preserve true faith and pure morals among the people, by his own sanctity, by prayer, by good example, by preaching, by celebrating Mass for his flock on all Sundays and greater festivals, by daily solicitude for souls and the upbuilding of the Church in his diocese. He is bound to take special care for the Christian education of youth, for the sanctity and security of the Christian home, for the strict observance of rule in religious communities; above all, for the discreet selection and thorough training of seminarians and for the spiritual life of his priests, whom he must watch with apostolic vigilance, counsel with wisdom and rule with justice and charity.

"From Bishop to Bishop has been passed on the fullness of the priesthood which Christ gave to His Apostles. In due obedience and relation to Christ and to one another each Apostle sets up his chair of teaching, his altar of sacrifice and ministry of grace on some spot where his clergy might be formed around him and his flock might gather at his feet. The divisions of the land began to be named after the cathedrals or churches of the Bishop's chair. The history of Christianity, its struggles and triumphs throughout the Christian ages, has been enacted around the Bishop's chair. The cathedral was the center of religion and civilization when nations of the modern world were emerging from barbarism. The men who first attacked and overthrew the rooted powers of heathen philosophy and pagan worship were Bishops or the representatives of Bishops. They refuted false teachers, condemned heresy, Christianized savage hordes, founded schools and watched over the cradle of civilization in every nation that has been converted from barbarism to Christianity.

"The Church of Christ is not a disorderly number of independent societies, a shapeless and headless multitude of sects incapable of unity or combined action. The Church is one. The strong, mighty, divinely constituted bond which holds together the particular Bishops, dioceses, parishes and missions of the One Holy Catholic and Apostolic Church through all the revolutions and vicissitudes of time is the living Rock of Peter. In him the Universal Church has a visible, infallible head appointed by Jesus Christ, true God and true Man, to be His Vicar upon earth, to hold the keys of the kingdom of heaven, to confirm his brethren, to rule the whole flock and be the supreme shepherd of the one fold. He has the primacy, not of rank or honor only, but of authority and jurisdiction over the whole Church, pastors and people, and to him all Bishops must be united by the apostolic chain of unity of faith, unity of teaching, unity of obedience, unity of priesthood, unity of worship and unity of sacramental ministration.

"From this same Vicar of Jesus Christ seated in the chair of Peter, from this divinely constituted center of truth and law, comes the delegated authority with which a Bishop is vested to-day and by which the power and prerogatives of a Bishop are extended into the dignity and rights of an Archbishop. To-day he is officially and publicly invested with a symbol of authority and the insignia of an office which places him in the Senate of fourteen Archbishops of the United States, to continue the work which his illustrious and saintly predecessors in this Metropolitan See have handed down to him.

Rank and Authority of the Metropolitan.

"By divine right the episcopate is equal in all Bishops, save only the jurisdiction of Peter, who is the center of unity and the visible headship of authority in the Church of Christ on earth. An Archbishop is a Bishop who governs a diocese of his own and at the same time presides over the Bishops of a certain district called a province. The archiepiscopal province over which the Most Reverend Edmond F. Prendergast presides by the favor of Rome comprises the State of Pennsylvania, with its five suffragan Bishops of Erie, Scranton, Harrisburg, Altoona and Pittsburgh, and a Catholic population of 1,540,000.

"The religious development of this great ecclesiastical province since its formation in 1875 has been marvelous. Year after year new congregations are formed, new churches, schools, convents and institutions of charity arise on every side, and it may be truly said that in the devotedness of its clergy, the fervor of its religious communities, the piety and generosity of its faithful children; that in practical faith, in staunch loyalty and humble obedience to the Apostolic See, the Catholics of this ecclesiastical province are worthy to be ranked with the best Christians of any age or any country in the history of the Church.

"The rights and dignity which distinguish a Metropolitan, or Archbishop, and give him special authority in his province and rank and precedence over other Bishops are concessions made by the Bishop of Rome, the successor of St. Peter, in order that the unity of the visible Church may be more evident, its interests better protected, its laws more firmly administered and its government more securely established according to the conditions of time and place.

"Metropolitan Bishops are mentioned as a well-known institution by the Council of Nice in the year 325. The seventh canon of the Council of Antioch, held in the year 341, is a classical passage. It reads: 'The Bishops of every province must be aware that the Bishop presiding in the metropolis has charge of the whole province.'

"The rank and authority of the Metropolitan and the term Archbishop were defined clearly in the fifth and sixth centuries, and in the sixteenth century the Council of Trent described still more fully the rights of an Archbishop and his duties towards the suffragan Bishops and the suffragan dioceses of his province.

The Pallium.

"The pallium which is to-day placed upon the shoulders of the Metropolitan of Philadelphia comes from the hands of the Bishop of Bishops who feeds the whole flock of the

Divine Shepherd, governs the Universal Church and confirms his brethren who are appointed by the Holy Ghost to rule the Church of God.

"The pallium is a circular woolen band about two inches wide, ornamented with six crosses, having two pendants, one hanging down in front and one behind. It is worn on the shoulders over the chasuble on certain great festivals and in solemn ceremonies. It is a symbol of Peter's headship, a sign of power, authority and mission which Peter received from Christ the Supreme Shepherd. The material woolen band is nothing; what it symbolizes is exalted and holy. The flag of our country, however small or commonplace the material, is to us the symbol of the noblest political power; the pallium, insignificant as it may appear to others, is to Catholics the emblem of the greatest spiritual power in the world. Without it the prelate of Philadelphia is the Bishop, with it he is the Archbishop, and the sign of Peter's world jurisdiction rests on his shoulders, the light of Rome's sovereign rule gleams along his path.

"Every year on January 21st, the feast of St. Agnes, the fair and graceful virgin martyr of fourteen years, in the beautiful church which bears her name on the Nomentan Way, outside the city of Rome, High Mass is followed by a solemn ceremony which attracts Romans and sojourners in Rome of every nation under heaven. It is the blessing by the abbot of the canons regular of the Lateran of two spotless lambs, emblems of innocence and sacrifice, which are laid upon the high altar.

"The blessing finished, they are taken by the master of ceremonies and two canons of the Basilica of St. John Lateran and presented to the Pope. They are given into the care of the nuns of St. Cecilia, Trastevere, till the time for shearing. When shorn the white fleece is wrought into palliums, which are blessed by the Sovereign Pontiff on the eve of the feast of SS. Peter and Paul and then placed in an urn upon the tomb of the chief of the Apostles, in the confession beneath the vast and wondrous dome of the basilica which bears his name. These are sent by the head shepherd of the Universal Church to Patriarchs, Primates and Archbishops, and all such are bound within three months after their appointment to supplicate the pallium from the Holy See, so that the world may recognize in them a visible witness to that divine mark of unity of doctrine and discipline with which Jesus Christ sealed His Church.

"The wearing of the pallium goes back to the early centuries of the Church. Its origin is traced to a stole or mantle worn by the Popes to indicate the office and jurisdiction of the Supreme Pastor. Mention is made of it as early as the first half of the fourth century, when Pope Marcus gave the Bishop of Ostia the right to wear it, because, as St. Augustine testifies, the Bishop of Ostia had the right of consecrating the Pope in case he was not a Bishop at the time of his election to the Papacy.

"In the sixth century Pope Pelagius sent the pallium to the Archbishop of Arles, in what is now France, 'that he might hold the place of the first priest in Gaul.' Gregory the Great sent the pallium to St. Augustine of Canterbury with these words: 'We grant you the use of the pallium, so that you may ordain twelve Bishops who shall be subject to your jurisdiction.' For one thousand years, in unbroken lineage, from St. Augustine in the sixth century to Cardinal Pole in the sixteenth century, every Archbishop in England wore the pallium which came from the 'body of Peter.'

"That the See of Canterbury was purely Roman for a thousand years, from the time of Augustine to that of Warham, would be as easy to show as that William the Conqueror won the Battle of Hastings. That every Archbishop of England, Ireland and Scotland received the pallium from Rome and 'held all Roman doctrine' from the time of their first Apostles to 1534 is not disputed even by Protestant historians.

There are speculations indulged in by some writers as to what *may have* been the relations of pre-Augustine Christianity in England to Rome, but there can be no serious dispute as to what actually *was* believed by all Christians in England from St. Augustine the first to Archbishop Warham, the last Catholic Archbishop of Canterbury, before the fall of Cranmer. 'What should be my relations with Gaul and Britain?' inquired St. Augustine of Pope St. Gregory the Great. St. Gregory answered: 'We have given you no authority over the Bishops of Gaul, because from ancient times the Bishops of Arles have received the pallium from our predecessors, but we commit all the Bishops of Britain to your charge, that the ignorant may be instructed, the weak confirmed by exhortation, the perverse converted by authority.'

"The same is true of the Metropolitans of every country in the whole world. The cords of the pallium have bound the episcopate and the Church to the throne of the Fisherman.

"From the same apostolic source was the pallium conferred on Archbishop Carroll in 1808 by Pope Pius VII, and from the same imperishable chair of Peter, bright in the glowing fire of the loving, energetic soul of Pius X, comes the pallium to Philadelphia to link the present with the age-chain which stretches back to him to whom Christ declared: 'Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for *thee,* that thy faith fail not, and thou being once converted, confirm thy brethren.' (Luke xxii, 31-32.)

A Personal Tribute.

"It would be a trespass upon your time and patience and distasteful to the judgment and feelings of the beloved prelate whom the Church so specially honors to-day, did I attempt to dwell upon his personal characteristics and virtues which you know far better than I can describe them. You, my brethren of the clergy and laity, have known, respected, loved him for many years as an edifying priest, a zealous and wise pastor, a kind neighbor, a loyal and tender-hearted friend. The honors and responsibilities which have been laid upon him in later years have come because it was your wish and his obedience. His good sense and his long experience in ecclesiastical affairs would teach him that the place of authority in the kingdom of the Cross is ever beset with difficulties and surrounded by anxious cares which no man with a proper sense of his own limitations can view without humility and shrinking fear. The man would often hesitate and turn away, but the Bishop has trust in more than human strength when duty bids him labor on as a good soldier of Christ. Then he says with St. Ambrose: 'Pondus quod portare non valeo, deponere timeo' (The burden which is too great for me, I fear to lay down). He took not this upon himself, but was called by God as Aaron was.

"The pallium to you, Most Reverend Father, is the symbol of unity, of authority, of power, of episcopal virtue and the love of souls. It bids you, 'after the example of the Good Shepherd, to be watchful in the custody of the flock, to be vigilant and circumspect, lest any fall into the jaws of the wolf; to be strict in discipline, seeking out that which is lost, bringing back that which is astray, binding up that which is wounded and guarding that which is sound.' Such are the words of the Vicar of Christ blessing the pallium and praying that it might bring to you a double portion of the apostolic spirit and always signify the bond and pledge of charity which holds you in perfect union with Christ and with Rome.

"From your suffragan Bishops, from your priests, from your religious communities of men and women, from the whole body of the people, goes up a fervent prayer that God who places the pallium upon your shoulders may strengthen by His power, direct by His wisdom and by His love preserve you through many years to rule the Church of Philadelphia.

"'And may the God of peace, who brought again from the dead the great pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament, fit you in all goodness, that you may do His will; doing in you that which is well pleasing in His sight, through Jesus Christ, to whom is glory forever and ever. Amen.'" (Heb. xiii, 20-21.)

For the first time in local history two American Cardinals had met in the same sanctuary. And, if this were not honor enough for the Church of Philadelphia and its beloved Metropolitan, there were pride and gratitude overflowing when the more venerable of the two Princes of the Church, the universally beloved Archbishop of Baltimore, before discharging the solemn function for which he came, and acting spontaneously and apart from the customary procedure, felicitated His Grace of Philadelphia in terms of affection and admiration that were heard with visible emotion by the thousands assembled in the vast Cathedral.

Cardinal Gibbons, standing at the throne on the Gospel side, addressed the Archbishop, speaking in a kindly, fatherly manner, low and sweet.

"MOST REVEREND DEAR ARCHBISHOP:

"It is a circumstance worthy of remark that of the seven prelates who have presided over the See of Philadelphia since its establishment one hundred years ago, your Grace is the first and only one who was ordained for this diocese, and who has exercised the sacred ministry in it without interruption since your ordination in 1865.

"You can, therefore, say with all confidence, in the language of the Apostle of the Gentiles to the Corinthians, that you have no need of letters of commendation to the faithful under your charge. Your life and your example is your best letter of commendation. It is an open book which all may read. For you do not come as a stranger to be tried; but you present yourself as an elder brother whose merits have been already tested and approved by your clergy and people.

"You can truly apply to yourself the words of the Roman poet: 'Quænam regio in terris nostri non plena laboris?' What part of this great archdiocese has not experienced the fruit of my labors?

"I venture to say that there is scarcely a parish in this diocese, no matter how new and insignificant, which you have not visited more than once since your consecration as Auxiliary Bishop fifteen years ago, nor is there a diocesan priest with whom you are not personally acquainted.

"And of the numerous churches and rectories, schools and academies, asylums and hospitals which have been constructed during that period, there is scarcely any that was planned and inaugurated without your mature counsel and co-operation.

"I need hardly say in this presence how much you were admired, esteemed and loved by your venerable predecessor. He frequently spoke to myself in terms of praise of you. He had unbounded confidence in your ripe judgment, integrity of character and in your loyalty to his person. He leaned on you as on an impregnable rock. And your unswerving devotion to him contributed in no small measure to his peace and happiness and to the prolongation of his valuable life.

"And those who were intimate with both of you know full well that the late Archbishop's affection for you was cordially reciprocated on your part. Had it pleased Almighty God, gladly would you have continued to abide with him in a subordinate capacity as his Auxiliary Bishop, not only for twice fifteen years more, but even during the remainder of your life.

"And this confidence which the late Archbishop reposed in you is shared by the clergy and people, so that unbounded was their joy when, by the grace of God and the favor of the Apostolic See, you were called to rule this great and flourishing Archdiocese.

"I congratulate you, Most Reverend friend, that though you have already spent nearly forty-seven years in the active ministry, your physical and mental powers are unimpaired. The best wish I can express in your behalf on this solemn occasion is that, when you lay aside your staff of authority, you may, like your predecessor, leave behind you the fragrant memory of a life well spent in the service of your Master."

In the afternoon the visiting dignitaries and a large number of priests were entertained at a private dinner in the Palm Room of the Bellevue-Stratford Hotel. The Toastmaster was the Very Reverend James F. Trainor, one of the two Vicars General appointed by his Grace after his installation. The following are the toasts, as proposed by Monsignor Trainor:

THE HOLY FATHER.

"For the second time in six months, we have come together to celebrate with fitting joy the election of one of our own priests to be Archbishop of our own Diocese. The first meeting, the Installation, was what is commonly called 'a family gathering.' I assure you it was a happy family. The children of our Most Reverend Archbishop assembled around him; joyfully paid homage to him; thanked God that they were blessed by having over them a ruler whom they knew; whom, in the school of long experience, they had learned to love and to trust.

"To-day, to our second meeting, the conferring of the Pallium, we decided to invite a few friends and neighbors. We are pleased to find that nearly all came. In the name of His Grace and the priests of the Diocese, I say you are welcome. The priests of Philadelphia were always noted for their hospitality. This hospitality should never grow cold under the leadership of Archbishop Prendergast. Besides, we wish to show our friends and neighbors how much we appreciate our new Archbishop. We want them to rejoice with us, because we have the ruler who can be truly said to be the universal choice of both priests and people of this Diocese.

"When on the twenty-sixth day of last July we assisted at the ceremony of his Installation, we had great hopes, but no fears. To-day, after six months, we can say, in truth, our estimate of Archbishop Prendergast was correct; all our hopes have been realized. 'He has done all things well.' We then knew him as a good priest and as a good Bishop, but now we know him as a good and great Archbishop. We thank God for all His blessings.

"After God, we turn to-day to Our Holy Father, to whom we are deeply indebted. To him, as grateful children, we give our first thoughts, and with the most profound respect propose him as our first toast. He has no more devoted children than the priests and people of this diocese. They yield to none in their love for the great Pontiff who guards so well and so courageously the interests of our holy Religion. May God bless him! May He give him health and strength to reign for many years, even to the years of Peter, to govern the Church as in the past, with love, with wisdom, with firmness.

"I propose the first toast, 'Our Holy Father.'

"We are delighted to have with us to-day our most distinguished and beloved neighbor and friend, His Eminence James Cardinal Gibbons. He was a friend of our late lamented Archbishop, Patrick John Ryan. He is a friend of our present Archbishop, and I can assure him that not only does His Grace appreciate, but also the priests of this diocese appreciate the friendship of the illustrious Cardinal.

"There are two or three other Cardinals now accredited to this country. Some say there ought to be more, at least one more. But I can say without fear of causing trouble in the Apostolic College that there is one Cardinal who has the hearts of the entire people of the country; who is loved and revered by high and low, rich and poor, Catholic and Protestant. There is one Cardinal who for more than three decades has been the shining light of Catholicity in these United States, and that

Cardinal is His Eminence James Cardinal Gibbons, Archbishop of Baltimore. I ask him, the best-known and the best-loved citizen of the country, to respond to the toast, 'Our Holy Father.'"

Our New Cardinals.

"We are more than pleased to have with us to-day our good friend and neighbor, His Eminence John Cardinal Farley, Archbishop of New York. He was often with us before, and we appreciated his visits; but this is the first time we have had the pleasure of seeing him as a Prince of the Church. We feel greatly honored by his visit to-day. I can assure him that there are no priests in this broad land who congratulate him with more sincerity than the priests of the Archdiocese of Philadelphia. We always admired the great churchman who, for so many years, has been prominently associated with the ecclesiastical affairs of the Archdiocese of New York. The receptions that the people of that great city, irrespective of creed, have been giving him during the past week are the best indications of his merits. We believe, with his own people, that he deserved the honor conferred on him by our Holy Father, Pius X.

"We send our congratulations also to the other two Cardinals accredited to this country, His Eminence Diomede Cardinal Falconio, whose nine years' service as Delegate Apostolic endeared him to the entire hierarchy of the country; and to His Eminence William Cardinal O'Connell, Archbishop of Boston. We send him greetings. We wish him success for his reception to-morrow.

"I ask His Eminence John Cardinal Farley to respond to the toast 'Our New Cardinals.'"

Our Archbishop.

"The subject of our next toast requires few words of introduction. He has spent the best part of his life right here in our midst. Almost every one present has, at some time, met him. But many of you have not met him since he was made Archbishop. You may, therefore, be anxious to know how he stands in his new position, socially as well as officially. I assure you there is no change. He is just the same. He has the same big, noble, generous heart as Archbishop that he had as priest and as Bishop, and no one entered his former home at St. Malachy's without realizing the nobleness of his hospitality. You may expect the same reception when you call at his new home on Logan Square.

"Officially I have been more or less intimately connected with Archbishop Prendergast's administration for the past six months. I know many things about him and his work, but I am not allowed to tell. However, as I have charge of things here, and no one is allowed to speak out of his turn, I might take advantage of this opportunity to tell some things that I have learned from my association with Archbishop Prendergast. The first thing that I learned is that, if he continues to live and rule as conscientiously as he has during the past six months, there is no doubt but that he will save his soul. The second thing I have learned is that the keynote of his administration is 'the square deal' for both priest and people; that his first thought is the glory of God, the exaltation of our holy Religion, the salvation of the people. What more could any one ask?

"I assure Your Grace that your devoted priests ask nothing more of you. To-day they renew their homage. They promise fidelity. They pray God to spare you for many years, to continue the work so auspiciously begun. In the name of the priests of the Diocese, I propose the health of 'Our Archbishop.' "

Address of Archbishop Prendergast at the Bellevue-Stratford, January 31, 1912.

"It would be impossible for me to put in words my feelings of gratitude for the honor I have received to-day. The Sacred Pallium which was laid on the tomb of St. Peter, and was sent by the glorious and beloved successor of St. Peter, was conferred on me by His Eminence James Cardinal Gibbons, to invest me with the plenitude of pontifical authority to rule over this diocese.

"From my heart I thank the Holy Father. I promise him obedience and loyalty. To the best of my ability I will ever be his loving, humble servant, anxious to know his will, and prompt to put his wishes into effect, and, as far as in me lies, to preserve and foster in this diocese among priests and people the enthusiastic devotion to the Holy See which is characteristic of the Church in Philadelphia.

"I most cordially thank your Eminence for the great honor you have done the diocese in being present and officiating at to-day's ceremony. We know that you have always been friendly to Philadelphia, and we are conscious in particular of the mutual esteem and love that bound you and my predecessor so closely in all the years of his benign sway over this See. I also wish to say that I am grateful for your invariable kindness to myself. You have the admiration and affection of all our clergy, and they thank you for your presence with us on this occasion.

"Indeed, we must feel profoundly grateful for another reason. For there is one here who came at so much inconvenience to himself, who, at the close of a series of joyful and glorious celebrations and receptions, and after attending an unique demonstration of esteem and affection of the most distinguished non-Catholic citizens of the Empire State, graciously left home at an early hour this morning to honor us with his presence. It would have been a sore disappointment to all the diocese if he had not come, and still we were reasonable enough to admit that we had no right to expect that he would make so great a sacrifice on our behalf. And now we say from our hearts, we thank you and bid your Eminence a thousand welcomes on your first visit to us as a Prince of the Church—John Cardinal Farley.

"I thank you, Right Reverend Bishops, for leaving your homes in this inclement season to give dignity to this ceremony by your distinguished presence. I cannot now express our obligations to each of you individually, nor speak of the many who are unavoidably absent and who have sent their kind messages of regret. But, to one and all this diocese is deeply indebted. The same I say to all our guests —to the Right Reverend Prelates, the Very Reverend and Reverend Fathers who have accepted our invitations.

"There is nothing that I can add to what I have said on many occasions to you, my own priests. The Sacred Pallium binds us perhaps closer together; at least it brings home to you and to me the fact that death alone can separate us. As you well know, I am not insensible to all your kindness. I appreciate all that you have done, and, while life lasts, I can never forget it. But it seems to me that, both at the ceremonies in the Cathedral and here, surrounded by so many dignitaries in this splendid hall, I feel like one in a dream, like one looking at a beautiful and cherished picture. But thoughts will come that cast, as it were, somber shadows across the picture. Never before did I realize so keenly the dignity and responsibility of the Archbishop of this diocese, great in material resources, in spiritual development, and important, too, because of the respect which it has from thousands who do not admit the jurisdiction of its Prelate. Moreover, my sense of responsibility is increased when I remember the illustrious men who preceded me—the learned Kenrick, the saintly Neumann, the princely, zealous, far-seeing Wood; the amiable, witty, eloquent Patrick John Ryan. And I say to myself: Are you fit to be Archbishop of Philadelphia, are you worthy to wear the mantle of these great men? Truth compels me to answer, No; emphatically no.

"But the pain caused by this admission is softened by the reflection that I did not seek the position, and when God elevates a man to any dignity He gives him the help to fulfill his duties worthily. I remember, too, that neither learning, nor saintliness, nor business ability, nor charm of personality and eloquence would avail much in the administration of a diocese if its chief were not seconded and supported by an able and zealous body of priests. The pioneers who helped to build up this diocese are long since gone to their reward. How many, even of those who did such noble work in our own times, have we seen borne to the grave? We have not the same men, but we have a body of priests with the same unity among themselves, the same loyalty and obedience to their archbishop, the same fidelity and generosity. The spirit of Kenrick, its first Rector, hovers over St. Charles Seminary in 1912 as in 1832. That fruitful, faithful Alma Mater shelters to-day within her walls the largest number of students in her history. The seminarians of to-day will take their place to-morrow in the ranks of the clergy with the determination, not only to preach and follow the doctrines of the Church, but to preserve and perpetuate the traditions of our noble diocese.

"Why not, then, drive away those dark shadows that mar the brightness of this beautiful scene and take up with confidence the work committed to me by the Holy See? Am I presumptuous in indulging the hope that, with God's blessing, during my administration the glory of this diocese may not be dimmed, nor its fame tarnished?"

THE EPISCOPACY.

"As His Eminence Cardinal Gibbons has to leave us, and he is desirous of hearing Bishop McFaul, I call upon the eloquent Bishop of Trenton immediately to respond to the toast 'The Episcopacy.'"

THE CLERGY.

"The subject of our next toast is an extensive and important one. It embraces the entire country. It includes every priest, both diocesan and regular. As we look out over this broad land, what an army of devoted priests do we behold fighting under the banner of Christ! There is not a section of the country where this army is not advancing, marching shoulder to shoulder, to new conquests for Christ and Christ's Church.

"We are proud, and justly proud, of the clergy of to-day and of their work. But as we look back into the last century, are not our hearts filled with admiration for the good old priests who kept the faith alive in the people, when to be a Catholic meant to be despised and persecuted? They were giants of faith in those days. They were the watchmen who stood on the walls of the city, when all was dark and drear within; and, when asked: 'Watchman! What of the night?' made answer, 'Lo! the dawn is breaking.' And it was breaking, and did break into the glory of the Church of this country to-day. All honor to those good old priests, whose names we should hold in benediction!

"While we are proud of the achievements of the priesthood of the past and of the present, we can look forward with hope to the future. The Seminaries of the country are keeping pace with the times, and every year hundreds of young priests go forth from their walls, prepared with piety and learning to continue the work. They have done great work in the past. They will continue this work in the future.

"We are pleased to have with us to-day the Very Reverend Rector of our Seminary. He succeeds a long line of distinguished Rectors—the great Archbishop Francis Patrick Kenrick, Bishop O'Connor, Bishop O'Hara, Monsignor Corcoran, Monsignor Garvey, and the two young ex-Rectors, Monsignor Kieran and Bishop Fitzmaurice, of Erie. The present Rector is endeavoring to keep up the high standard established by his predecessors. He has already done good work for the Seminary. Whilst in his hands we need have no fear for the future. I ask the Very Reverend Rector, Henry T. Drumgoole, to respond to the toast 'The Clergy.'"

CHAPTER IV

RECEPTION TO THE ARCHBISHOP BY THE CATHOLIC LAYMEN OF THE DIOCESE.

THE official reception given to the Archbishop by the Catholic laymen of the diocese took the form of a banquet—one of those grand dinner demonstrations which are so much in vogue. By request of His Grace, this function was postponed until Thursday, February 1st, the day after the solemn conferring of the Pallium, so that the visiting churchmen might share with the new Metropolitan of Philadelphia the hospitality of the Catholic men of his See. The arrangements for the celebration were in the hands of the Philadelphia Chapter of the Knights of Columbus.

Seated between His Eminence Cardinal Gibbons and His Honor Mayor Blankenburg, Archbishop Prendergast was the center of a notable assemblage of dignitaries, priests and laymen, in Horticultural Hall. Covers were laid for nearly four hundred guests, and the character of the gathering and the nature of the utterances in response to the several toasts of the evening made the event memorable not only as a striking tribute of loyalty and love to the chief shepherd of the Archdiocese, but also as the occasion of an authoritative public exposition of the Catholic ideal of citizenship that should prove a source of inspiration to the Catholic body and an aid in what the Most Rev. Archbishop described as "the important work of preserving and continuing that good-will, that harmony, that neighborly feeling which exists between us and those who are not of our faith."

The banquet hall presented a splendid spectacle. For the guests in general, among whom there were many priests, sixty small tables were arranged in the body of the hall. Facing these, at a long table extending the full width of the auditorium, and with a great bank of tropical plants and flowers in the background, were His Grace and the toastmaster and the special guests. These included, in addition to Cardinal Gibbons and Mayor Blankenburg, the Right Rev. John E. Fitzmaurice, D. D., Bishop of Erie; the Right Rev. James A. McFaul, D. D., Bishop of Trenton; the Right Rev. James J. Carroll, D. D., Bishop of Nueva Segovia, P. I.; the Right Rev. Leo Haid, D. D., O. S. B., Vicar Apostolic of North Carolina; the Right Rev. O. B. Corrigan, D. D., Auxiliary Bishop of Baltimore; the Right Rev. S. S. Ortynsky, D. D., Greek Catholic Bishop for the United States; the Right Rev. Edmond M. Obrecht, O. C. R., Abbot of Gethsemane, Kentucky; the Right Rev. Mgr. John J. McCort, V. G., the Very Rev. James F. Trainor, V. G., the Very Rev. Patrick McHale, C. M., the Rev. P. C. Gavan, chancellor, Baltimore; Justice Victor J. Dowling, New York; the Hon. Joseph F. Lamorelle, judge of the Orphans' Court; James J. Walsh, K. C. St. G., M. D., LL. D., the Hon. Michael J. Ryan, City Solicitor; the Hon. John E. Reyburn, former Mayor of Philadelphia; James A. Flaherty, Supreme Knight of the Knights of Columbus; Anthony A. Hirst, James J. Ryan, William F. Harrity, Philip A. Hart, Michael J. McEnery.

The Hon. John K. Tener, Governor of Pennsylvania, was to have been present to respond to the toast, "The Keystone State," but pressing official business detained him at Harrisburg, and he sent a telegram expressing his regret, which was read by the toastmaster, William A. Hayes, Esq., chairman of the Philadelphia Chapter of the Knights of Columbus.

The Cardinal's Address.

Desiring to retire early, His Eminence Cardinal Gibbons, whose name headed the list of speakers, was introduced before the scheduled time for responses to toasts. It was not his custom, His Eminence said, to attend night gatherings, but when an affair was given in honor of one whom he respected so much as he did Archbishop Prendergast, and when it was given under the auspices of such a splendid body as the Knights of Columbus, he felt that he could not refuse to attend.

"I honor the Knights of Columbus," the Cardinal continued, "and am jealous of their good name, their integrity and their honor. Whoever touches them touches the apple of my eye. They are a body of the best Catholic laymen, to whom is entrusted the honor of the Church. There is a disposition in some parts to be hypercritical. It may be that the Knights have had an unworthy member here and there. But there was a Lucifer among the angels and a Judas among the Apostles."

The commendatory remarks on the Knights of Columbus carried His Eminence into the general theme of the necessity of co-operation by all Catholics in the work of government. "There are two great principles taught the Catholics of this country, and those we must live up to—the love of God and the love for our country. You must be always ready to assist the officials of the Government in your country. Your President, your Governor and your Mayor—they must all receive your help and assistance.

"Not your condemnation or criticism when they are doing their duty, but your helping hand. No member of the Knights of Columbus should be an idle spectator of the fight for the better government in this country. It should be our part to help that Government to carry out to the best of its ability the wonderful destiny in store for it."

Speaking of men whom he has known, His Eminence paid a remarkable tribute to Samuel Randall, the former Speaker of the House of Representatives. "He was a man who did his duty as he saw it, and not along the rigid lines of partisanship. Chosen again and again by both parties to hold the supreme office in that body, even though he was a Democrat, he rigidly and impartially ruled that body of men, and so should all of you go into politics. Do as you know to be right, and not as your party dictates.

"Before I leave you I wish to impress this thought upon your minds, and also to congratulate you upon your new Archbishop, and the new Archbishop upon having such men as you in his flock."

Archbishop Prendergast.

When the guest of the evening was presented, the entire assemblage rose with His Grace. There was vigorous and prolonged applause, after which, the company being again seated, the Archbishop said:

"Although my name is not mentioned on the program as one of the speakers, I beg leave to say a few words to show my appreciation of the honor done to me this evening, and of the importance which I attach to this assemblage of so many of my strongest and best helpers in the great work which has been committed to my charge.

"I know that the clergy, regular and diocesan, are well disposed; the religious, Brothers and Sisters in charge of the schools and the various charities of the diocese have professed their loyalty and obedience, and I have confidence in their ability and zeal. But the assistance of priests and religious would avail little if I could not rely on the sympathy and co-operation of the laity. There never was a doubt in my mind, and my faith is confirmed by long experience, that the faithful of this diocese are united with their priests and Archbishop and can be counted upon for every good work. And yet to-night, surrounded as I am by representative men in numbers, limited only by the capacity of this splendid hall, I feel encouraged to take up the work of my beloved predecessor of blessed memory with more confidence to labor, not alone for the spiritual interests of our people, the Christian education of their children, but, what is of vast importance, for the general welfare and harmony of the community in which we live, and for reverence and respect for our civil rulers in city and state and national government. Catholics are taught to look upon their lawful rulers as the representatives of the power of God. And here, at least, where such good feeling exists between us and our non-Catholic fellow-citizens, it is not too much to claim that, as a body, we can be relied upon to support every measure intended for the moral betterment of the whole community, as well as to secure the material advancement of our great city.

"In my personal capacity I am insignificant in this great work, but as Archbishop of Philadelphia, having the help of so large a body of citizens, I may indulge the hope that the cause of religion and piety and Christian education and the good will and harmony between us and those who are not of our faith may not be diminished, but will increase and grow stronger during our administration.

"I beg to acknowledge my gratitude to the society under whose auspices this magnificent tribute of the laity is tendered to me. It is not necessary to add any words of praise to the encouragement of our Holy Father Pius X, and of the many Archbishops and Bishops of the United States in their commendation of this society, which now numbers two hundred and fifty thousand prominent Catholic gentlemen. This shows the confidence of the authorities of the Church, who intrust to such a degree the glory and honor of the Catholic name to you, her Catholic knights. You will always deserve it if you are true to your principles, for you profess unity with your ecclesiastical superiors and the unquestioning obedience of faithful children to Holy Mother Church.

"May this spirit of loyal service ever animate you, and may you have an abiding realization of the power for good there is in a zealous, upright laity, united in mind and in heart ever and always with your priests and your Archbishop."

MAYOR BLANKENBURG—"THE CITY OF BROTHERLY LOVE."

Vigorous applause greeted Mayor Blankenburg when he rose to respond to the toast, "The City of Brotherly Love." In the course of a speech marked by much feeling and earnestness, His Honor said:

"I accepted with the greatest pleasure the invitation extended to me to be your guest here this evening. When my friend, Michael J. Ryan, came to me and asked me to be present, I did not even look at my engagement book, but I said to him: 'Certainly I will be with you,' and here I am, representing by the will of the people this great, beloved city of ours, of which the toastmaster has so eloquently spoken.

"Philadelphia is no mean city; it is a City of Brotherly Love. Brotherly love is one of the great tenets that should carry us through life wherever we may be, wherever our home may be, and this brotherly love is best exemplified by a gathering of this character, where those of different religious views assemble under the same roof and extend to each other the hand of brotherhood. It is this hand of brotherhood that has carried our country, our State and our city through many, many difficult times; this hand of brotherhood that has taught us that we must as children of one God stand together to do His work as He bids us.

"I was deeply touched by the gracious remarks of His Eminence Cardinal Gibbons. His words made an impression upon me that I shall carry with me through the four years of my term of office and to the end of my days, because he sounded the true note—the note that tells us we must not only obey the spiritual guide and the spiritual government, but we must also obey the temporal power as it is given and as we find it; and this temporal power in a small way has come to me in the city of Philadelphia as the greatest and most sacred charge that can be given to man.

"I acknowledge, and I am glad to say, gentlemen, I was not elected on any religious tenet, nor on any political party issues. It is the people of Philadelphia who elected the Mayor of the city and the City Solicitor. Neither he nor I are bound by party ties. We received our mandate from the people regardless of party, regardless of religion, regardless of condition in life, and I know that he as well as myself will try to do our full duty. If we do this, what a glorious future there is before us in our beloved Philadelphia.

"It has often been said that it is impossible to carry on any government without partisan lines. We shall demonstrate to you, gentlemen, if a kind Providence permits, that the government of municipalities can be carried on most effectively for the welfare of all the people by eliminating party lines in every instance. We have tried to do so; we shall continue to do so, and with the support of the men who are assembled in this hall to-night I have no fear for the future.

"As far as the office itself is concerned, there are many perplexing conditions and circumstances surrounding us, but I have great faith in that kind Providence that leads the hand of man, and I feel serene in conducting the affairs of the city because I know what my desire is, and that is to give you good government in every sense of the word.

"His Eminence, in his very happy remarks, spoke of one of the late Speakers of the House of Representatives who was a Democrat. I knew Samuel J. Randall well, and no man admired him more than I did, but it was not Samuel Randall, the Democrat, that did his duty as a Democrat; he did his duty as a citizen, and for that reason both parties united time and time again to return him to Congress, where he was one of the shining lights. That shows to us that we ought to eliminate partisanship. We are the children of one God, and as children of one God we ought to see at all times that we, as children, do the will of the Father. And the will of the Father is so clearly expressed that all His children know it. So if we only have courage and strength and earnestness of purpose, we can accomplish that for which we are destined in this world—faith, hope and charity. And charity, they say, is the greatest of all; the charity which is bestowed on those in distress in Philadelphia; the charity that always stretches out a helping hand to the poor; that charity is also one of the guiding stars of our life.

"I remember twenty years ago, when the ship 'Indiana' was sent to Russia with thirty thousand barrels of flour for the starving peasants of Russia. I was selected by my predecessor, the Hon. Edwin S. Stuart, to go to Russia and there distribute this cargo of flour to the starving people of that country. I did not recognize religion; I did not recognize position; everybody was alike to me, and while on that mission of mercy I met a man of the city of Saratoff, Russia, who gave to me one of the most beautiful examples of charity that I ever found anywhere. There was a Roman Catholic Bishop in the city of Saratoff. He had perhaps the largest diocese of any Bishop in the whole Church. It comprised the whole of the eastern part of that vast empire and the whole of Siberia. I never found a more congenial and pleasant man. He had a brother living in Kansas whom he wanted to visit. He had a leave of absence and had saved out of his small salary enough to make that journey, and when I asked him whether he would go the next year to see the great exposition in the city of Chicago, commemorating the discovery of America, he smilingly replied: 'I intended to go, but I cannot do so now.' I said: 'Why, your Excellency?' 'Because all the money I had saved for this trip I had to use to feed the hungry and to help those in distress.' There was a man who had for years saved of his scant allowance to make this journey, but charity above all, and he gave to the poor rather than that he himself might enjoy a journey to this country, which he was so anxious to see. It impressed me deeply, and I shall never forget that tall, magnificent man, standing six feet four in his stocking feet. He had a benign countenance, and every look of his showed what kind of a man he was. That is the kind of charity we ought to follow, that we ought always to make part of our life.

"As I have said, I ask all of you to support me in the arduous task before me. If you do—and I know you will, because it is not only for the interest of yourselves and your families, but the interest of the whole community—I shall give you an administration that will make Philadelphia known among the municipalities of this country, that will make the people of other municipalities look to Philadelphia and see what can be done when there is an earnest will.

"I can conclude only with these words: Let all of us in all of our efforts work for the glory of God and in the service of man."

Bishop Carroll—"Philadelphia's Sons From Afar."

Rising to the toast, "Philadelphia's Sons From Afar," the Right Rev. James J. Carroll, D. D., Bishop of Nueva Segoviá, Philippine Islands, who was formerly a member of the faculty of the Seminary of St. Charles Borromeo, at Overbrook, explained that only at noon of that day had he learned that he was down for an address. An old friend had taken that liberty with his name, and for the sake of auld lang syne he would, though unprepared, say a few words to the toast, "Philadelphia's Sons From Afar."

"I do not know with clearness what the title of the toast signifies, but, as I am a Bishop of the Philippine Islands and not so well acquainted with the Church in any other part of the world, I presume your distinguished toastmaster intended that I should say a few words about those distant islands. I will tell you, gentlemen, and I hope you will pardon me for saying it, that there is a great need of enlightenment in the United States with regard to that particular country. When Spain ceased to have possession of those islands, the Holy See thought it was best to appoint American Bishops, and the American Government thought so, too, and naturally. I do not think any man in this audience can ever appreciate what is the meaning of the union of Church and State, and especially what it means when they are separated after three hundred years of union. They are interlaced and intertwined. What belongs to one belongs to the other. The American Government, after three centuries of this union of Church and State in the Philippines, says: 'We must cut asunder the bond that has bound these two forces together.' Of course, the American Government was right, but in so doing there was forced upon the State and there was forced upon the Church an immensity of difficult problems. Now, who is going to settle those problems? Is the foreign Bishop to settle such problems? Impossible. It was determined to send American Bishops to those distant shores, in order that the authorities at Washington might treat with them with greater facility and also with greater success.

"So, in the year 1903, while that distinguished gentleman and great churchman, Bishop Dougherty, who is now laboring in those distant islands, was sitting in his room in St. Charles' Seminary, Overbrook, the news was suddenly wafted across the ocean that he was called upon to leave his home and his country to go to those distant islands. That telegram declared that he was made Bishop of Nueva Segovia. Now, Nueva Segovia at that time meant nothing whatever to him. He did not even know in what part of the islands it was. He went to a gentleman in the Seminary who is celebrated as a student of geography, and he looked up the map. He could not find any Nueva Segovia. 'Doctor Dougherty,' said this gentleman, 'the diocese to which you are assigned must be a most insignificant place, because it is not even on the map.' Archbishop Ryan, who was at the Seminary at the time, said: 'I want you to make up your mind, and I want you to do it with all speed, because Rome is waiting. You, as an obedient son of the Church, ought to accept. You are not commanded to accept; Rome won't force you to accept; but I think as a churchman you ought to go.' Doctor Dougherty was big enough and great enough to reply: 'I don't know where I am going, but because Rome has said so I will go.' He went over to Rome and was consecrated there. Rome had information from that little diocese. Rome said to him, among other things: 'Your seminary is dismantled; its students are all scattered we know not where, and, therefore, in the very beginning of your administration, you must take with you, in order to open that seminary, trained priests to the Philippine Islands.'

"He returned to Philadelphia, that Philadelphia which has been so often and so meritoriously praised to-night—looked around the diocese and said to the priests of Philadelphia: 'I want helpers; I cannot promise you anything because I do not know what is before us.' Gentlemen, I hope you will not think that I am praising myself. God forbid it! But as I am called upon to talk I must tell the facts. He came back to Philadelphia and he met a lot of friends and fellow-priests, and he said to them: 'Come with me; let us go out in the name of God and let us do what we can for the faith which is perishing in the distant possessions of our country.' And those whom he asked said: 'Yes, we will go with you, and we will do the best we can to re-establish that faith.' And so the priests of this grand old Diocese of Philadelphia said: 'We will go with you.' And they did go with him, out to that distant part of the world. Every man of these except one had in his veins the blood which comes from that dear old country across the sea that has never yet refused to make a sacrifice when the good of Mother Church has demanded it. Every one of these but one felt coursing through his veins that pure Celtic blood, and they felt then an inspiration when they thought of the missionaries of the long ago, when they thought of the deeds of the centuries, long passed away, when those grand old missionaries took into their hands the banner of Christ our Lord and brought it to distant lands, sacrificed their home and their country and poured out their blood like water in order that the faith might be borne there.

"So these men finally arrived in the Philippine Islands. Everything was strange. They knew not even the language of the people. What could be done by such men? We had there a great leader, and his words always were, 'Let us wait; nothing will be lost by waiting.' Finally we got up to our diocese where we were to live, and there we found things in ruins. The rain came down into our rooms. The Cathedral we found with its roof falling in. The seminary chapel had been a stable used by American troops. The college for girls was in a terrible condition also. Gentlemen, there wasn't one dollar there to begin that work, and there was this fine young American Bishop confronted with such a problem as that. Then he looked over his diocese and he found that a dreadful schism had broken out, and he had to grapple with that. I tell you, gentlemen, in honor of that man who is over there, on more than one occasion he has gone into places and we feared he would never get out of them—and all for the sake of the Church of Christ. He labored away and gradually began to learn the Spanish language, in order that he might communicate with the priests, and that he might at least communicate with the cultured part of his people. After awhile he began to understand in some degree the situation. Things began to get better. He labored and labored and labored, and finally God blessed his efforts. That diocese to-day, after having been so barren, after having been so neglected and after such a length of time, is a diocese that, at least from a Philadelphia standpoint, is in a flourishing condition.

"There is an immense mountainous district there that had been somewhat evangelized by Spanish missionaries. They all had to flee, and when we went over there there wasn't one of them left, there wasn't one priest in all that vast district. Often have I ridden through that country, if I may speak of myself, and looked through churches falling into decay, and not one there to save them. How often I had seen the people there wandering like sheep without a shepherd, and there was no hope of a shepherd to save that people. But at last this man took hold of that situation also.

He called in men from another country, because the Americans have not turned to a missionary life; he called them in, and now—I thank God to-night for it—there is not a single mission in that diocese that I can recall that was spiritually governed by the Spaniards where there is not one under my jurisdiction doing missionary work. And not only that, but the American Bishops have pushed out farther into the forest, and they will soon, with God's help, have missions even back in the confines of those mountainous districts that have not been reached by the Spanish Bishops and Spanish priests.

"For your edification I shall now mention one incident to show you what sacrifices are being made for the Faith in those islands. When the old missions were quite well looked after, there came to me the thought that Sisters would be of great service in the training of the daughters of the savages. Not long thereafter I received information that it was not improbable that a certain Order of Belgian Sisters would soon offer their services to me. In a short while the Superior and Foundress of that Order wrote asking permission to enter the Diocese of Nueva Segovia, to instruct the poor children, and, as far as possible, to receive them gratis as boarders. This Superior promised to build the schools and convents necessary for such work, and furthermore said she would defray all expenses of this enterprise without asking one dollar from the Bishop. You may be sure such a magnanimous offer was quickly and gratefully accepted. They began their labors in the lowlands, where there are many of the conveniences of civilization. They were immediately and marvelously successful.

"Their zeal was not satisfied. They started out for the high and remote mountains where the savages live. Seven days it took them to reach their new home, as they had to be carried in chairs, a slow and tiresome way of traveling, adopted by those who cannot or will not ride horses.

"There are those Sisters living away up in the mountains among savages, where food is scarce, monotonous, and dear, where sociability is impossible, where their labors are hard, trying, and thankless. And remember they are ladies, gentle, refined, and cultured. They have no human consolation to look for, no earthly reward to expect. The Lord and the Lord only is their portion and their inheritance, gentlemen.

"Before taking my seat, I wish to give expression to a thought which has just come to my mind. I have seen, in various parts of the world, illustrations of the greatness and goodness of the Church, and the efficacy of the grace she dispenses. I have seen her chastening and elevating influence shed even on savage tribes. Here is the thought I wish to express, namely, the world cannot get along without that Church, and without divine grace. Hence, I say, God help Philadelphia, which has been so admirably spoken of to-night, and God help these United States of America, a great and beautiful country, if you pluck religion from the hearts of the people."

DR. JAMES J. WALSH—"PHILADELPHIA IN THE NATION AND THE CHURCH."

Dr. James J. Walsh, dean of Fordham University School of Medicine, said in part:

"I feel that there is an excellent reason why a New York layman should be present at this celebration in honor of the investiture of your new Archbishop with the Pallium. We are yet in the midst of the celebrations for our new Cardinal in New York, celebrations that have deservedly attracted the attention of the country. We New Yorkers, however, must not forget that at the beginnings of our Catholicity we were only an outlying mission of the Philadelphia parish, our few Catholics being visited, consoled, administered to by Father Farmer. Our New York Archdiocese largely exceeds in its Catholic population the Archdiocese of Philadelphia, but that has been in great measure due to the adventitious circumstance that New York was the port of entry for foreign immigration, the landing place of hundreds of thousands of Catholic foreigners. Philadelphia from the beginning has been the center of Catholic influence, the model and the inspiration of Catholic activity.

"It was here that freedom of worship under William Penn was for the first time so far extended in colonial America that a Catholic church might exist without secrecy, that its religious services might be attended without penalties and its pastors might perform all their duties and even receive converts without let or hindrance. It was in Philadelphia that the members of the Continental Congress assembled from all the various colonies for the first time and had the opportunity to meet and converse with their fellow-Catholics, to know that Catholic services were openly conducted and to learn that the old prejudices with regard to them must be exaggerations of feelings produced by the sedulous fostering of calumnies deliberately published in order to blacken the old Church and keep people from sympathy with her. Philadelphia was the cradle of religious liberty for this country.

"It is difficult enough to understand, even with all our study, just how that religious liberty came to be incorporated into the organic constitution of the country. Above all, it is difficult to understand how Catholics came in for their share of it. But we know that the Catholic Church in Philadelphia numbered among its members many thoroughly educated, tactful, intelligent, courteous gentlemen. And in old St. Mary's and St. Joseph's, as we know, for all important events in the history of the Revolution there were held patriotic services, at which the Spanish and French Ambassadors, with their suites, were in attendance, as well as the French and other foreign officers of the army. This had much to do with the gradual breaking down of prejudice, the recognition of the fact that here was an important body of citizens whose faith must be respected, whose patriotism was undoubted, whose helpfulness had been thoroughly proved, and who must be looked upon as brothers.

"It was here that the first Catholic publishing house, that of Matthew Carey, was built up. Some of the funds for that purpose were provided, it is said, by personages no less than Washington and Lafayette, who felt sincerely how much such an institution would mean for the education of the country and, above all, for the reconciliation of bitter intolerance. It was here that the Friendly Sons of St. Patrick first called into prominence how much the Irish had done in the Revolution, and as the name of Irish came to be associated with Catholic in the minds of our countrymen, this, too, had its effect in lessening misunderstandings that we had done better never to have imported from the Old World.

"What was in those pioneer days true of the leadership of Philadelphia in Catholic affairs of national importance has been true ever since. There was much of prejudice that had to be overcome. There was here, as in Boston, a great uprising against the Catholic Church. It was one of those bitter incidents that promised to place a stigma on the fair fame of Philadelphia, but has eventually proved to be a salutary lesson from the past to warn us how much prejudice and intolerance can carry even intelligent people into the commission of acts for which they shall be thoroughly ashamed in the after time.

"In spite of a thoroughgoing conservatism that has become a byword because people failed properly to understand it, in spite of a dyed-in-the-wool Protestantism in most of its people, in spite of the Know-nothingism of the middle of the nineteenth century, Catholicity in Philadelphia has continued to make giant strides. It was here that a parish school system well deserving that name which I think should be given to our schools, namely, the Catholic public schools, was organized as a model for other cities. Even in my time, not so many years ago, there were Catholics who made little of what our Catholic public schools were and are doing. I should like to show them the report of the Philadelphia Catholic public schools and bring them close to some of the work of these schools. The impression is abroad that, of course, it must be quite impossible for the Catholic Church to compete with the public schools, since, after all, the public schools have command of an almost unlimited supply of money, while the Catholic schools are supported by voluntary subscriptions and by a body of citizens who are, after all, the poorest of all when their average wealth is compared. Those who think thus forget entirely the real meaning of education. It is not an institution that makes education, as Cardinal Newman so emphatically declared, but the good will, the genuine interest and the devotion of the teachers. It is men and women, and not money, that make education. Thanks to the Catholic spirit, we have such men and women in a wonderful degree, and nowhere has their influence been felt so thoroughly in education as here in Philadelphia. Any one who knows the situation as it is, knows now, that in spite of supposed financial handicaps we are actually giving a better, a more solid, a more practical, a more thorough education in our Catholic public schools at the present moment than is given in the secular public schools. Nowhere can this be better appreciated than right here in Philadelphia.

"In the higher Catholic education Philadelphia has been just as much of a model; witness the Catholic High School for Boys, the first free high school for Catholic boys in the United States. And now again, see Philadelphia leading the way for the rest of the country in the High School Centers for Catholic Girls, who will have their own splendid school when the next scholastic term begins. Take the great Overbrook Seminary, which for so many years has been a model of such institutions, the nursing mother of many generations of zealous, deeply educated, profoundly spiritual priests, examples of what the Catholic spirit of the Philadelphia Archdiocese is. In education, in charity, in the various phases of helpfulness for those who need it, Philadelphia has been indeed a leader, and has amply justified her history from the very beginning.

"It is to this great Archdiocese that is given an Archbishop full of health and strength and zeal, and who is now receiving the pallium that represents the direct connection with that seat of all Catholic jurisdiction, zeal, inspiration and apostolic Catholicity. No wonder, then, that we should be ready to look forward fondly, brightly, hopefully, enthusiastically to the future. It is a great big Archdiocese, and it needed a great big man, and you have him; and he has a great big heart, and there is no doubt of his thorough capacity to go on with the work before him, following in the footsteps of the well-loved Archbishop Ryan, whom we loved and who loved and leaned on your new Archbishop, for the dead Archbishop knew the worth of the new Archbishop better than any one else. Literally are the words of the Scriptures filled: 'Well done, thou good and faithful servant; thou hast been faithful over a few things, now I will place thee over many.' The future of the Philadelphia Archdiocese is assured. What it will mean for Catholicity in America one may be permitted to prophesy, for history has a way of repeating itself. Undoubtedly Philadelphia, the cradle of American liberty, and at the same time the cradle of religious liberty, will hold her place as the leader, the inspiration, the model of that glorious development of Catholicity that we look for so confidently in this century. The new Archbishop of Philadelphia will stand for much in that, and therefore we are proud to hail him as the well-chosen ruler of a great Archdiocese."

THE VERY REV. JAMES F. TRAINOR, V. G.—"OUR ARCHBISHOP AND THE CATHOLIC CLERGY OF PHILADELPHIA."

"I have been asked by the good toastmaster to speak for the Catholic Clergy of Philadelphia. It is a big and important subject; a subject that I, as a member of that distinguished body, am proud to speak of. But, I assure you, if they were here and had the opportunity, there is not one of them but could speak for himself. And if we believe in that axiom, 'Actions speak louder than words,' the Catholic Clergy of Philadelphia have been speaking for themselves pretty loudly for many years. They have done good and great work in and for Philadelphia. They represent one hundred and one Catholic churches within the city limits—a mighty power for good. They build their churches; they build their schools; they instruct their children; they teach their people the laws of God, without making much ado about it, without interfering with any one else. In a word, they mind their own business, and I can tell you, if you do not know it already, it is sometimes no easy job.

"They are a law-abiding body of men. They give very little trouble to His Grace. You might have noticed that he has very few gray hairs. His predecessor, though eighty years old, had none at all. This speaks for itself. I can go further and say that though they may sometimes give a little trouble to His Grace, they give no trouble at all to His Honor, the Mayor. They are a peaceable body of citizens, and teach their people to be the same. But you know all these things. I am only rehearsing them for you.

"I presume that you would like to hear something that you did not know before; some inside information, as it is called. There are many interesting things that I could tell you. But from a Catholic Priest, speaking for the Catholic Clergy of Philadelphia, I think the most interesting information I could give you this evening would be how and why one of ourselves, a priest of the Archdiocese, became Archbishop of Philadelphia. I will tell you, in the first place, the Catholic Clergy of Philadelphia, being a law-abiding, sensible, conservative body of men, are, therefore, men of great influence. They had known Archbishop Prendergast for many years, both as Priest and Bishop. They had been associated with him in various ways. He was connected with all the religious, charitable and benevolent organizations of the diocese.

They recognized in him all the qualities that go to make up a great and good churchman—honesty of purpose, devotion to duty, firmness of character, quiet dignity. All these qualities Archbishop Prendergast possessed in a marked degree. So they wanted him, and they got him, for their Archbishop.

"Moreover, the people wanted him. The priests and the people are generally together. There was no exception in this case. And why should the people not want him? He was one of the people. He came up from the people. His sympathies were always with the people. They saw him in every position in the diocese—as assistant, as pastor, as Vicar General, as Bishop. In all these positions he was publicly before them, and he was ever the same, humble, unassuming ecclesiastic of unblemished character. The people, therefore, wanted him, and when the people want a man, either in Church or State, they generally get him.

"Finally, Archbishop Prendergast was for eighteen years chief adviser to one of the greatest Archbishops this country ever produced. You all knew him. You all loved him. You could not help but love him—the gentle, the kind, the eloquent Patrick John Ryan. With his dying lips that great man, knowing the necessities of the Archdiocese, knowing the qualifications of his assistant, said: 'The man that should succeed me, the man that deserves to succeed me, the man best qualified to succeed me, is my faithful Auxiliary, Bishop Prendergast.'

"The Clergy of the Archdiocese of Philadelphia, the laymen of the Archdiocese of Philadelphia, require no higher recommendation than the words of their former illustrious Archbishop. His words were prophetic. When we assisted at Archbishop Prendergast's installation, six months ago, we knew him as a good priest and a good bishop, but now we know him as a good and great Archbishop. He has been tried and not found wanting. He has done all things well. Both priests and people acknowledge that he is the right man in the right place.

"Catholic laymen of Philadelphia, you have reason to be proud to-night. The Catholic Clergy of Philadelphia congratulate you. You have come up to the full measure of your duty. You show due appreciation of the blessings heaven has conferred on you. I speak for the priests; you speak for the people; and you have spoken eloquently and strongly. As I look out over this vast audience, the pick of the Catholic laymen of Philadelphia, brought here under the auspices of that great society of Catholics, the Knights of Columbus; when I hear the sentiments expressed, I feel that I can speak for you as well as for the Clergy of Philadelphia, when I promise to His Grace, in their name and now also in your name, fidelity, loyalty, love."

James A. Flaherty, Esq.—"Our Archbishop and the Catholic Laity of Philadelphia."

The concluding toast was responded to by James A. Flaherty, LL. D., Supreme Knight of the Knights of Columbus, who said:

"What shall I say that shall be fitting on this happy occasion? The very natural suggestion given by the title of the toast to which I am privileged to respond on the part of the laity of Philadelphia at a time when we are celebrating the conferring of the sacred Pallium on our honored guest and spiritual ruler is loyalty, loyalty, loyalty.

"We rejoiced indeed when a few months since the good tidings reached us from Rome that the Venerable Prisoner of the Vatican, our gloriously reigning Sovereign Pontiff, Pope Pius X, had given us for our new Archbishop our own true, tried and faithful Auxiliary Bishop, God's minister among us for forty-seven fruitful years. This public demonstration of joy, however, was postponed until this evening, when we are privileged to greet and hail our chief whilst still fresh from the solemn ceremony by which he was clothed with full archiepiscopal power and jurisdiction. By the sacred Pallium straight from the shrine of Blessed Peter, the first Pope, sent hither by St. Peter's successor in a direct and continuous line, our Archbishop has received on his shoulders the official seal which stamps him as our shepherd and by which he claims our loyalty. This loyalty we pledge to him without stint, unswervingly, gladly and whole-heartedly, most cheerfully and affectionately. We accord it to him right willingly, as is the duty of every faithful Catholic, but this duty becomes all the easier and pleasanter when the appointed one is taken from the ranks of our own and is one who has walked so long, so well and so deservingly in our midst; when he is one whom his own have raised gradually through the long years of service from one post of honor among them to another post of honor—a rare standard indeed by which to measure any man's merit; and especially when he is one whom our late venerated Archbishop called to his side for counsel, support and aid in the responsible government of the great Metropolitan See of Philadelphia.

"If loyalty is easy in such case, if it is spontaneous towards such a leader, is it any wonder? Nay, it is enthusiastic, for such a one inspires and compels it. We are fortunate, indeed, in such a leader, and from our hearts we thank the priests who chose him, we thank the Pope for appointing him, and we thank the eminent churchmen who have come to assist us in doing him honor and witnessing this demonstration of our loyalty to him—this pledge of our love for him on the threshold of his assumption of full archiepiscopal powers and responsibilities in the guidance of the Metropolitan Church of Philadelphia.

"We laymen of Philadelphia on this occasion wish to proclaim our admiration for the zealous and devoted body of the clergy of the archdiocese and to join with them in the expression, as voiced so eloquently by the learned Vicar General Trainor but a few moments since, of our filial attachment to His Grace the Most Rev. Edmond F. Prendergast, Archbishop of Philadelphia; of our steadfast devotion to the Pope of Rome, Christ's Vicar on earth, and of our undying homage to the faith of our fathers, the Holy Catholic Church established by God Himself."

CHAPTER V

CELEBRATION BY THE PUPILS OF THE PARISH SCHOOLS IN HONOR OF THE ARCHBISHOP.

ON THURSDAY morning, 1 February, the Cathedral was again filled to the doors, when religious exercises in honor of the conferring of the Sacred Pallium were held for the pupils of the parish schools of the Archdiocese. In February of 1911 the boys and girls had been gathered in the same place, their bright school banners swathed in mourning and their young hearts heavy with sorrow as they gazed upon the throne left vacant by the death of the lamented Archbishop Ryan. This February they were consoled and rejoiced in beholding in "his old, accustomed place" no stranger, but the best friend of their best friend.

Despite the cold weather, the icy pavements and the more or less interrupted car service, the school children began to arrive as early as 9 o'clock, and long before 10 even the delegations from the country and from the outlying suburban districts had taken the places assigned to them in the Cathedral.

The delegations present represented only 7 per cent. of each school, yet, after all the seats had been filled and the sanctuary space crowded to its utmost capacity, the throng overflowed into the aisles. Each school division carried American and Papal flags, besides the individual banners of the school or teaching order. Many flags were of white satin, gold-fringed and bearing the portrait of Archbishop Prendergast. The children of Mount Carmel bore the brown banner of the scapular and wore long shoulder ribbons of brown and white. Nearly all the school children had rosettes or other badges of intertwined white-and-gold and red-white-and-blue, together with a medallion portrait of His Grace.

It was an international gathering of children—all Americans, though many still foreign in appearance. The real Simon-pure Americans were represented by the Indian girls from Mother Katharine Drexel's school, at Cornwells; the Afro-American children, gayest of the gay, marched joyously under the banner of St. Peter Claver, and, for the rest, all were as proudly American and as loyally Catholic as the pennants they bore, although feature and language differentiated Teuton from Celt, Slav from Latin.

As they waited in reverent silence for the ceremonies to begin, their appreciative young eyes took in every detail of the marvelous electrical and floral decorations. Recalling the sad day of loss a year before, and contrasting its gloom with the heavenly radiance of this new day, the young worshipers must have realized that the two occasions were as far—and as near—as Good Friday and Easter Sunday. Death and winter seemed to have passed; the vast Cathedral was no longer a tomb, but a garden, into which had come springtime and resurrection.

Address to the Archbishop.

Following the chanting of the "Ecce Sacerdos" by the congregation in unison, an address to the Most Reverend Archbishop, which was written by Joseph F. Green, of the Roman Catholic High School, was read by Thomas J. Ryan, of the same school.

"Most Reverend Archbishop:

"Upon this memorable occasion the pupils of the Catholic schools throughout the city join in cordial congratulation to your Grace. The mysterious symbol (the holy pallium) with which your Grace has been invested aids to impress upon our young minds and hearts the tender and affectionate relation in which we stand to you. And as with your shepherd's crook you guard watchfully and lovingly the sheep of the flock, with even a tenderer care and solicitude you protect the lambs, else so helpless and defenceless.

"It is peculiarly appropriate that these sentiments should come from us, students of the Catholic schools, which have prospered so much under the beneficent regime of your Grace and of your predecessor, the late lamented Archbishop Ryan.

"Under the wise administration of these two noble men the schools have made great strides. To the widespread reputation attained by these schools as splendid institutions for moral development have been added secular honors of the highest degree, as attested by notable recent achievements, when in many public competitions for scholastic triumphs our boys came off with colors flying.

"It is fitting, therefore, that we of all others should rejoice with Archbishop Prendergast on his added dignities. For many years he has been with us, offering words of encouragement and cheerfully bearing his many burdens. We have seen in him one who, gentle towards the weak, is fearless and resolute towards all the powers of evil—'Justum et tenacem propositi virum.' Well may he be assured that he has earned the fullest measure of our love and respect.

"As a testimonial of our reverential regard we have assembled here to-day. When we gaze around this magnificent Cathedral—

> the high embowed roof,
> With antique pillars massy proof,
> And storied windows richly dight,

we feel the inspiration of this glorious occasion and the wisdom of our Holy Father, who advanced to the supreme elevation our tried and true defender and loyal champion, and now has placed upon his shoulders the holy pallium. The labors of his high office do not dismay one who, faithful, intrepid, forceful, has long learned

To scorn delights and live laborious days.

"Upon this happy and memorable day, your Grace, we, your children in Christ, unitedly pray for your continued health and heavenly support and entreat that you will extend to us, now as hereafter, your archiepiscopal blessing."

The children then rose and chanted fervently: "Domine salvum fac Patrem Nostrum, Edmundum; et exaudi nos in die qua invocaverimus Te."

THE ARCHBISHOP TO THE CHILDREN.

In a brief speech, simple yet eloquent, His Grace thanked the children for their demonstration of love and reverence. He was proud of their numbers and of the fact that so many different nationalities were united in their American Catholicity. Although the congregation present was made up of but a small percentage of attendance from each school, the total representation was so large that it taxed the capacity of the vast Cathedral. It was a splendid showing of work accomplished, and of assurance for the future; a triumph for Church and State alike, since all these boys and girls were taught to be good citizens as well as good Christians. His Grace gave due credit for this magnificent work of religious education to the late Archbishop Ryan, to the Right Rev. Superintendent of Schools, Mgr. Philip R. McDevitt; to the people who had made so many sacrifices of comfort in order to found and maintain the parochial schools, to the priests who had worked so incessantly under the double burden of church building and school building, to the devoted religious teachers who had given all they possessed, their very lives, that the children might have the benefit of Christian education. He urged his young hearers to be grateful for the blessings bestowed upon them through the zealous labors of prelates, priests, teachers and parents. He said that the future was in their hands, and he was sure that they would carry on the glorious work in the time to come.

In conclusion, the Archbishop told the children that he was not only their Archbishop, but their friend. He invited them to come to him whenever they felt that they needed a friend, and he prayed God to bless them.

The now familiar "Hymn for the Pope," the words of which were written by the Rev. Hugh T. Henry, Litt. D., and the music by the Rev. Dr. Henry G. Ganss, was sung by the children, directed by the reverend author, who also led in the singing of the "O Salutaris" and "Tantum Ergo" preceding the Benediction of the Most Blessed Sacrament by His Grace.

His Eminence Cardinal Gibbons was present, accompanied by the Rev. P. C. Gavan, chancellor of the Archdiocese of Baltimore. There was a large representation of the diocesan clergy, among them the Right Rev. Monsignor McDevitt, superintendent of parish schools. Many nuns of the various teaching orders were present in charge of their pupils. The Christian Brothers were with the boys under their charge.

As the Cardinal, the Archbishop and the clergy left the sanctuary following benediction, Doctor Henry conducted the children in the finale, the singing of the "Te Deum."

APPENDIX

I

PRESS COMMENT.

The news of the Archbishop's appointment was made the subject of editorials in every daily paper in Philadelphia. As *The Catholic Standard and Times,* the official organ of the Archdiocese, appreciatively noted, "It would be difficult to find any ground of complaint on the score of taste or want of appreciation, in the expressions of approval of the choice of a new Archbishop for Philadelphia just made by His Holiness Pope Pius X. All opinions delivered are marked by a decorum of language and a transparent sincerity in spirit that speak volumes for the impression made even on the non-Catholic and secular mind of the Archdiocese by familiarity with the daily life of the new incumbent during the long period of his sojourn here in the midst of the whole people and in the observant public eye. It is a tribute that reflects much credit on the daily press."

These editorial expressions serve to show how cordially and how impartially Archbishop Prendergast was made welcome to his own city and by his own city.

From the "Public Ledger."

"The promotion of Bishop Prendergast to metropolitan rank, by his selection by the Pope to be Archbishop of Philadelphia in succession to the late Archbishop Ryan, will be heartily welcomed by the Catholics of this city not only as a part of their filial duty and respect to the head of their Church, but as a happy realization of their hopes and expectations. For nearly forty years pastor and Bishop in Philadelphia, the new head of the Archdiocese has acquired a familiarity with the flock over which he has been called to preside as shepherd such as few others could have had, and in that long service he has won the respect and affection of his colleagues and his people. His early appointment to the rectorship of one of the most important of the city parishes, his later call to the duties and responsibilities of the vicar generalship and his selection fourteen years ago as auxiliary to Archbishop Ryan, all attest the high estimation in which he has been held in his own Church, and his recent service as administrator plainly pointed to him as the logical successor to the dignity and responsibility of the archiepiscopal office.

"It is especially fortunate for the Catholic Church in Philadelphia that the direction of its affairs thus remains in the hands of one of its own sons, and that there has been no interregnum in which it has been compelled to look to other dioceses for the performance of necessary episcopal functions. Bishop Prendergast has already received his Church's commission, and while the formalities of his installation as Archbishop and the conferring of the pallium are essential to his enjoyment of the fullness of the metropolitical office, no local need will suffer pending their performance. The chief pastorship thus passes naturally and harmoniously to an ecclesiastic who knows and loves his people and is known and loved by them."

From "The Press."

"In the life of a city like Philadelphia the heads of its great communions play an important part, which renders the selection of each of weight and consequence to the city as a whole. The great archiepiscopal See of the Catholic Church, of which Philadelphia is, after all, but a part, has had for a generation those at its head who played their conspicuous part in the moral leadership of the community.

"Archbishop Prendergast, whose appointment is just announced, has passed all his priesthood, save a brief span at

Bristol and Allentown, in this city. He comes to his See with a minute personal knowledge of all its operations such as few Archbishops possess. He knows every priest. He is familiar with every parish. The temporalities of the diocese have been long in his charge. His high administrative skill has been tested and proved during sixteen years, in which as Vicar General and Auxiliary Bishop he has superintended the multifarious works of charity and the wide field of education carried on in Philadelphia by the Church.

"These great labors he has discharged with vigor, with firmness and with even temper, and unfailing amiability and devotion such as make him beloved by his charge and respected by the city. His poise, his judgment, his wide knowledge and his executive ability, already known and recorded by his work, attest the wisdom of his selection and certainty of his worthily succeeding those who have presided over this diocese as Bishops and Archbishops for one hundred and three years.

"The charge imposed on him by it is tremendous, so extensive are the bounds of his rule, so multifarious its temporal interests and so wide its spiritual influences. He will meet this charge, we may be well assured, with the dignity that befits his new and great office, but first of all he will be the faithful shepherd of his flock.

"Irrespective of sect or creed, the citizens of Philadelphia will extend welcome and felicitations to His Grace of Philadelphia."

From the "Philadelphia Record."

"Philadelphia Catholics will receive with great satisfaction the announcement that the Pope has advanced Bishop Prendergast to be Archbishop. The Bishop has been a rector here for many years; for more than ten years he has been Auxiliary Bishop, and he was the unanimous choice of the consultors for the succession. It is gratifying that among the local clergy the Pope found a man worthy to be the head of this Archdiocese, and that Bishop Prendergast was so strongly recommended to Rome by the local Catholic authorities shows the high respect in which he is held where so much of his life has been spent, and where his faithfulness and ability in the discharge of arduous and delicate responsibilities are so thoroughly known."

From the "Evening Bulletin."

"The appointment of Bishop Prendergast to succeed Archbishop Ryan as head of the Archdiocese of Philadelphia doubtless enables the existing administration and policy of the Church in this city and the rest of the Archdiocese to be maintained with the least possible degree of change, friction or disturbance.

"The new Archbishop has spent the greater portion of his life in and about Philadelphia. No one has probably a more intimate knowledge of the affairs of the Church here than he has, and for many years his close relation to the great Archbishop who passed away last winter gave him every opportunity to become familiar with both the temporal and ecclesiastical duties that are now about to be imposed upon himself.

"Archbishop Prendergast will begin these in the enjoyment of the personal respect and goodwill of both the Catholic clergy and laity, and the successful manner in which he co-operated with Archbishop Ryan goes far to denote wisdom in the making of this appointment. There can be no better wish for him to-day from the citizens of Philadelphia, as regards his relations to the whole community as a moral teacher and a guide in public causes, than their hope that he will follow closely in the footsteps of his sagacious and venerated predecessor."

From the "Evening Telegraph."

"The members of the Roman Catholic communion of this Archdiocese are to be heartily congratulated on the selection of the Right Reverend Edmond F. Prendergast as the spiritual and temporal head of its affairs, in succession to the late and greatly loved Archbishop. The selection has the appropriateness of logical succession, and while it was not necessarily anticipated by Doctor Prendergast, it is natural to suppose that he will be highly gratified at his elevation to the archiepiscopate. Likewise is the selection seemly from the practical point of view, since the new Archbishop has, as Bishop, had a valuable experience in conducting diocesan affairs, a training in administration that fits him admirably for the cognate duties and tasks that he must now accomplish.

"The Most Reverend Edmond F. Prendergast, as we must now nominate him, in accordance with his exalted style and title, is noted for profound religious feeling and marked personal piety. He brings holiness of thought and action and life to a sanctified calling. His career and temperament denote that he will be a spiritual rather than a theological ecclesiastic, if we may so differentiate. His history as a prelate is warrant for such an interpretation of the tendency of his coming episcopate."

The official organ of the Archdiocese, *The Catholic Standard and Times,* voiced the feelings of all Philadelphia Catholics in a leading article on the appointment of the new Archbishop:

"Almighty God has been pleased to listen to the prayers of the Catholic people of Philadelphia, and through the mouth of His Holiness Pope Pius X responds to their fervent supplications in regard to the Archbishopric. He has raised the much-loved Edmond Francis Prendergast, late Auxiliary Bishop, to the dignity of the episcopal head of this great Archdiocese, and the gracious act has been received with the heartiest rejoicing by the flock who have been long hoping that such would be indeed the outcome of the deliberations over the choice of a successor to the rarely gifted Archbishop Ryan.

"Some of the local secular papers pointed out a few weeks ago, when speculating over the probable outcome, that the choice that has been made would be the logical one, under all the circumstances. Bishop Prendergast's long familiarity with the conditions and the needs of the Archdiocese gave him a distinct advantage over all other possible claimants. His personal qualifications, though differing considerably from those of the late Archbishop, are not less potent a factor in the probabilities of his making a most successful ruler over the See of Philadelphia.

"It has been our own privilege to be in close personal touch with Archbishop Prendergast, off and on, for well nigh fifteen years, as Chairman of the Board of Directors of this journal. Therefore we are well aware of his strong aversion in regard to any personal references, and so out of deference to his sensibilities in this matter we shall make no blazon of his virtues and his natural endowments. These have been weighed and found sufficient, and more than sufficient, in the highest quarter, and Philadelphia Catholics are proud to welcome the new Archbishop to a throne made illustrious and blessed by the graces and the genius of a Kenrick, a Neumann, a Wood and a Ryan. We praise God that such a choice has been made, and we may be permitted to add the humble hope that his years of honor in the service of the great Archdiocese may be many and fruitful of splendid results for the Church and the city at large.

"Tipperary is again honored in the bestowal of the pastoral staff. Archbishop Prendergast hails from the same county as his lamented predecessor, and he comes of one of those Irish families whose high ambition it is to give numerous sons and daughters to the service of God. Two brothers and three uncles of His Grace joined the ranks of the priesthood; one of his two sisters in religion is head of a religious house in Ireland which is distinguished for its beneficent work in connection with social uplift and religious training. The ancient Anglo-Norman family, now indeed more Irish than the native Milesians, have for centuries resided in the wholesome atmosphere of the sunny South, redolent as it is with memories of saints, of martyrs, of stout warriors and erudite scholars and sages. There were saints in the beautiful vales of Tipperary even before the coming of Patrick. Cashel and Emly record the mission work of St. Ailbe, a precursor of the master missionary; and in the dark and sanguinary centuries of the Penal Age the green moss of the Aherlow Glens was often incarnadined with the lifeblood of priest and peasant who stole forth in secret to worship the God whose name they blessed even while dying for His glory on the hillsides of their own land. Like the gens Fitzgerald, the house of Prendergast long ago incorporated itself with the Irish stock, in faith, in blood, in aspiration, in chivalry, and became, like other grand old Norman strains, 'kindly Irish of the Irish, neither Saxon nor Italian,' whose motto might fittingly be 'Quis separabit?'

"No prelate could possibly be more prized by his clergy than our new one is. He is in all his intercourse with them the same kindly, unostentatious Irish gentleman, cordial in spirit of true Christian fellowship, with manly camaraderie laboring zealously for the interests of the poor and the training of the little children whom he loves as tenderly as did the whole-souled, genial predecessor whom they all so fondly cherish in their young memories as a glorified benefactor and sympathizer—one as innocent in heart as they themselves.

"The new Archbishop will prize the prayers of these innocent ones, as did his dear friend and predecessor. He asks naught from all his flock now, indeed, but their prayers that he may be sustained to fulfill the grave responsibility which is henceforth his. These one and all will say, as we now say, God save our new Archbishop! Amen."

Nor was the feeling of gratification in His Grace's appointment confined to the papers of his own city. From the various published tributes, the following are culled to serve as an example of the national good-will towards the successor of Archbishop Ryan.

The dean of the American Catholic press, the Rev. D. S. Phelan, D. D., editor of the *Western Watchman,* St. Louis, Mo., wrote: "No appointment has been made by Rome in recent years that has given so deep and general satisfaction as the naming of Bishop Prendergast to the See of Philadelphia. It was a gracious thing to do, and was as fitting as it was gracious." *The Pittsburgh Observer:* "Felicitations to the great and good Archbishop Prendergast, of Philadelphia, who is now our Most Reverend Metropolitan. Ad multos annos!" *The Catholic Universe, Cleveland:* "The selection of Bishop Prendergast to succeed the lamented Archbishop Ryan is welcomed not only by the clergy and people of that metropolitan archdiocese, but by those who know him beyond Philadelphia." *The Boston Pilot:* "The *Pilot* extends its felicitations to the Most Rev. Edmond Prendergast, recently nominated Archbishop of Philadelphia. The new Archbishop is everywhere acknowledged as a man of extreme modesty and amiability. The great gifts of learning and administrative ability which influenced his election he has always kept in the background, preferring to work quietly in his appointed tasks. His election will be welcomed by the clergy and laity of Piladelphia."

II

THE ARMS OF THE ARCHBISHOP OF PHILADELPHIA.

The escutcheon of His Grace the Archbishop of Philadelphia is blazoned as follows: Impaled arms. Dexter, Argent, on a pile throughout azure a star in chief of the field, over all on a fess sable three plates each charged with a cross gules (See of Philadelphia). Sinister, Gules, a saltire vair between four roses argent (Prendergast).

In designing the diocesan "impalement" I have been governed by the following considerations: the Archdiocese is conterminous with the State of Pennsylvania, and has as its chief Patron Our Lady. The official heraldry of the State, with its ship, plough, and sheaves of wheat, presents little that can be used with advantage on an ecclesiastical escutcheon. The sheaves may, to be sure, have an interesting ecclesiastical significance, but it would be tedious to enumerate the various State seals on which sheaves appear, and they cannot therefore be regarded as an identifying mark peculiar to Pennsylvania. Ships, ploughs, and "garbs" run riot on the seals of the American States. Oregon has all three, as have Arkansas and Tennessee, the ship, however, in these last two cases becoming some form of steamboat. An heraldic designer finally turns from these marine-agricultural compositions in despair, and reverts, whenever he can, to earlier heraldic data. Fortunately, in the case of Pennsylvania, such exist in the very simple and beautiful arms of the First Proprietor, William Penn: Argent on a fess sable three plates (*i. e.,* on a silver shield a broad, black, horizontal stripe decorated with three silver discs). Colonial State documents were sealed with these arms; and we may properly, in our present use of them, regard them as having a "territorial" significance similar to that which the arms of Lord Baltimore have now officially acquired.

It seemed to me, therefore, expedient to use these Penn arms as a basis for the arms of the See, with such modifications or additions as should appropriately "difference" the new coat from the original and prevent it from infringing upon the rights of the present bearers of that coat. The first "difference" involved the addition of a "charge" representing Our Lady. Several choices were possible here, as always, to a herald desiring, as he should, to avoid an actual representation of Our Lady. Among others, the rose, the lily of the valley, the paradisal palm branch, and the star suggested themselves. The star, however, seemed the best of these, in the present case, as also in the arms of the Cardinal, because in addition to being one of the titles and attributes of Our Lady, it is also the official symbol of an American State, and the See is, territorially, conterminous with the State. To introduce this silver star on the silver shield required the introduction also of some additional colored "ordinary" or "subordinary" as a grammatical background. It could not well be placed upon the black fess without unpleasantly cluttering that ordinary with too many small charges. One might, of course, have used a "canton" (a small square in the upper angle of the shield), but the "pile" lent itself far more pleasantly to the composition of the whole, streaming down the shield like a pennon from above. And azure was the natural color for this pennon, the color in which the painters robe Our Lady, and the color of the sky in which the stars of the American constellation appear. Finally, there remained the three silver plates of Penn to be, so to speak, "Catholicized"—by marking them with three red crosses, in honor of the Blessed Trinity and of our holy Faith. The result is a coat markedly differenced from the original, and significant of the Catholic Church in the State of Pennsylvania, under the protection of Our Lady.

For the personal impalement, the Archbishop desired to honor both his paternal and maternal forebears, Prendergast and Carey. Of the three Prendergast coats recorded by Burke, all bear a saltire: the diagonal cross which, in silver on a blue ground, is the herald's cross of St. Andrew, and in silver on a red ground, that of St. Patrick. One of the three Prendergast saltires, that of the English family, is of silver; the other two are of "vair," anciently a fur of dignity, from the bluish-gray squirrel with white belly, the heraldic representation of which rapidly crystallized into alternate bell-shaped panes of blue and silver. (Rietstap gives the coat of Prendergast of Gort, whose Irish baronetcy was extinct in 1760, as having a saltire "vairy" of blue and gold.) Again two of the three coats have in the angles four "trefoils," or shamrocks.

The Carey heraldry is equally interesting. The earliest coat is probably that of Adam de Karry, Lord of Castle Karry, co. Somerset, 1198: Argent on a bend sable three roses of the field. With a single exception, all of the many English and Irish Careys and Carys recorded by Burke, including the Lords Falkland, continue these roses in their heraldry. And it is interesting to note that in the case of one Carey family, where the roses do not appear upon the shield itself, a wolf which forms the crest holds in his mouth a flowering rose-branch.

We have then the saltire of vair as indicative of the Prendergasts, and the silver of white roses of the Careys. The resulting combination gives us a new coat, peculiarly appropriate to His Grace, which does not conflict with the rights of the heads of any of the Prendergast and Carey families. To an ecclesiastical herald who did not know the origin of the new coat—a combination of existing family charges and colors—the saltire partly of silver on a red field might indicate simply a special devotion to St. Patrick, the roses a devotion to Our Lady, and the whole combination of "red, white, and blue" a laudable patriotism. But all this, it should be remembered, is quite an accidental result and not the outcome of the underlying purpose of the combination: it is none the less a pleasant result, however fortuitous, and one which gives to His Grace's shield an added and not unwelcome significance. —From *The Ecclesiastical Review,* September, 1911.

PIERRE DE CHAIGNON LA ROSE.

EDMOND F. Prendergast, BQX
Archbishop of Philadelphia. 4522
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